

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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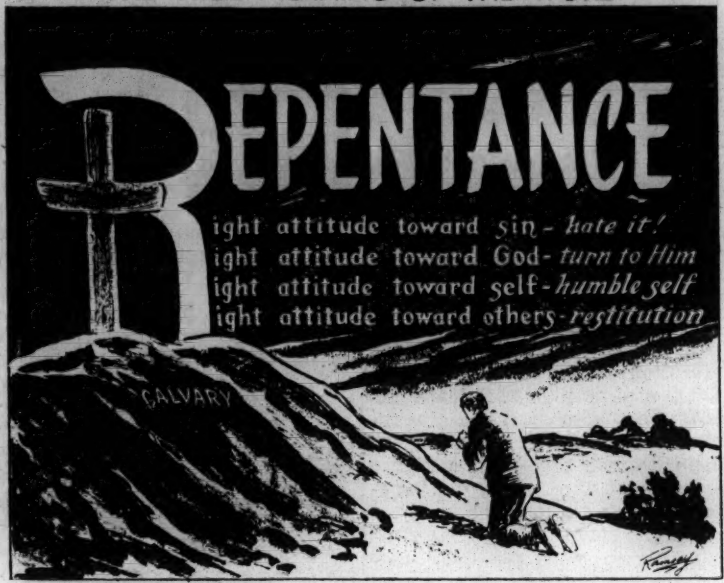
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## THE TRUE MEANING OF THE WORD



## No Greater Sin

By Rev. Herschel Ford,  
Pastor, First Baptist Church, El Paso, Texas

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

What is the greatest sin in the world? Some will say that it is murder. Yet Paul, who was responsible for the murder of many Christians, was saved and in turn became a remarkable Christian. The crucifiers of Christ were murderers, but it is probable that many of them were saved on the day of Pentecost. The Bible tells us that there will be no murderers in Heaven, but some who have been murderers will be there—their souls saved and their sins washed away in the blood of Christ.

Some will say that theft is the greatest sin, but the thief on the cross heard Jesus saying to him, "This day shalt thou be with me in paradise." Some thieves go to prison, hear the gospel and are saved. There will be no thieves in Heaven, but those who have been thieves and who have had their sins forgiven will be there. Some will say that adultery is the greatest sin. Yet Jesus forgave the woman who was taken in sin. And the woman who had five husbands and was still living in adultery was saved after a wonderful interview with Him at the well near Sychar. There are no adulterers in Heaven, but many who have committed this grievous sin will be there, having had a remarkable experience of salvation through Jesus Christ.

But what is the greatest sin in the world? It is simply the rejection of the Lord Jesus Christ. Are you a sinner? God loves you. He gave His Son to die upon Calvary's cross for you. Now He offers this wonderful salvation to you. He offers to save you for

this life and for the life that is to come. You may reject that Lovely One,—you may trample Him under foot, you may do nothing with Him and live without any thought of Him; but in so doing you have committed the greatest sin and you will pay the highest price for your rejection. Now what does a man do who rejects Christ?

### I. In Rejecting Christ, A Man Shuts the Door to His Own Highest Possibilities

God has a great question in His Book. It is this, "What shall I do with Jesus, who is called Christ?" Until you have said "yes" to Jesus you cannot possibly rise to the highest possibilities of your own life. No man is at his best until he has linked his own possibilities to the power of Christ.

Someone asked a great man this question, "How may I become successful?" This was the answer he received, "Link your life to a great cause and give your best to that cause." You find a man who is doing the most good for God and the world and you will find a man who has linked his life to that of Christ. Oh, how many useless people are in the world! They are people who are making no contribution to the world, simply because they haven't linked their lives with Jesus.

In the old days in Pennsylvania a little shop stood by the side of a great factory. The little shop had small power, but the great factory had all of its machinery running and still had power which was going to waste. The owner of the little shop said to the owner of the factory, "Let me break through the wall between my little shop and your factory and let me place one of my belts on your great wheel so that I might use some of this power which is go-

(Continued on page 7)

## The Mission Of The Church

By Len G. Broughton, D.D.

"As my Father hath sent me, even so send I you."  
—John 20:21.

Here we have the supreme mission of the church. I come to it with two questions—First: What is the mission of the church? Second: How can this mission be best realized?

### I. What Is the Mission of the Church?

#### It Is Not Political

The mission of the church is in no sense political, and yet not for one moment do I believe that it, therefore has no business in public affairs. I believe the church of Jesus Christ is concerned with everything in this world that affects humanity; that it cannot fully serve the purpose of the Master and withhold its influence from anything and everything that touches the needs of the human race. As a Christian and a church member, I am interested in everything in this world that in any sense affects the weal of men; and I believe that the Church has made a mistake in supposing that, because she is not bidden to meddle with governmental affairs as an ecclesiastical machine, she is



to keep her mouth shut and her hands folded with reference to the problems that the State presents to the Church for solution. And yet, never let us imagine that this is the work of a church. It is only one of the side issues.

#### It Is Not Institutional

There are some who think a church should be a kind of humanitarian institution; that its business is to clean up the communities in which we live, for the good of humanity; that we are to feed the hungry, to clothe the sick, and nurse them, and house them, and doctor them, and the like.

I would not say a word to discourage anyone in such work, for in our own sphere in Atlanta we have all kinds of institutions for the care of people who are in need, and God has greatly blessed our efforts in this respect. But there is much danger in all this humanitarian work, in the "institutional church" idea. If we do not mind, we shall get on a side-track, and the great work of the church will be overlooked. Let us see to it that this institutional work of ours, whatever it may be, is keyed upon the idea of the salvation of the lost souls of men and women.

#### It Is Not Educational

There are others who would have us believe that the purpose of a church is to educate the people, and hence today you can raise any amount of money for education. In the city of Atlanta some time ago we raised \$250,000 in three weeks with which to endow a university; and yet in that same city we find it hard to raise \$1,000 as a guarantee fund for a great religious campaign. Now, I would not say a word against education. I believe in education, and the very best education; and I realize the fact that in both countries there are many things that we would like to have our educational institutions to do that they cannot do; and that very fact makes it necessary that the church shall be interested in educational work. But let us never imagine that education is salvation, nor that education is the primary work of the church.

#### It Is Not Sheep Feeding

Again, there are others who would have us believe that the church's business today is to run a kind of sheep pasture, to educate, and then to elevate the saints; and hence we are hearing a great deal about "feeding the sheep." People are going to all sorts of conventions and conferences, staying a long time, paying a great deal of money and all

(Continued on page 6)

### Special Features Inside

Don't fail to read—

1. THE GREATEST MAN ALIVE, a wonderful sermon on the resurrection, by Evangelist Joe Miller p. 3
2. A WARNING FOR SINNERS FROM DEATH ROW p. 7
3. SUGGESTIONS FOR S. S. TEACHERS p. 3
4. THE DANDELION IS UNUSUAL p. 6
5. EDITOR CORRECTS BAPTIST STANDARD p. 4
6. WITH THE EVANGELISTS p. 5
7. SWORD STAFF OF EVANGELISTS SCHEDULE p. 5
8. EDITOR'S NOTES p. 2
9. LET'S PAY SWORD DEBTS p. 2
10. HE WAS VOTED "MOST LIKELY TO SUCCEED" p. 10
11. HOSPITALITY REWARDED! p. 10
12. MISSIONARY BLESSED BY SWORD p. 12

## The Editor Answers Bible Questions

Here are Bible questions which the editor, John R. Rice, answered in letters to various Christians. We hope they will be helpful to you.

### Which Is The Right Church?

The following letter may be helpful in learning the difference between a church and a denomination, and between church membership and salvation. My dear Brother H—: I am glad to have your letter and will try to answer your questions.

First of all, I note that you use the term "church" to represent a denomination. The Bible never uses the word "church" to mean a denomination and so I cannot answer on that basis. The word "church" in the Bible usually means a local congregation of Christians such as "the church of God at Corinth," "the church at Rome," "the churches of Galatia." At other times the word "church" refers to the whole body of Christ, all born-again Christians of all ages. For example, Hebrews 12:23 speaks of "the general assembly and church of the firstborn, which are written in heaven." That certainly does not refer to any particular denomination but to those whose names are written in Heaven, who will go with Christ when He comes.

I am a member of Highland Park Baptist Church, Chattanooga, Tennessee. That church cooperates somewhat with the Tennessee Baptist Convention and with the Southern Baptist Convention. However, these denominational organizations are not a church as such and it is improper to call them so.

You say, "What was the name of your church 501 years after Christ?" I did not have any church at 501 years after Christ, except that body of Christians of all ages

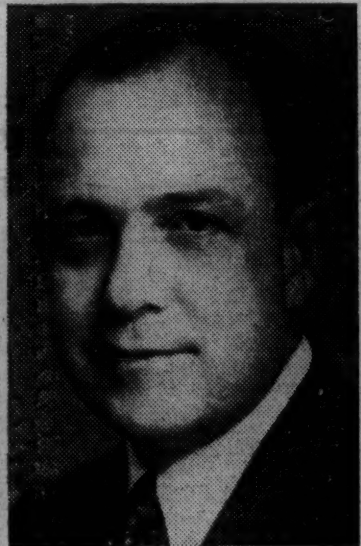
who have trusted in the blood of Christ and have been made a part of His body. The Bible makes no issue of the names by which churches should call themselves and I make no such issue. I believe a local congregation today should be patterned after the Bible pattern. I do not believe it is specially important to try to prove a denominational succession down through the ages. When the Bible speaks of a church it does not mean a denomination.

You ask how and where I got my authority to baptize. I got it from the Great Commission in Matthew 28:19 and 20. The Bible practice as exemplified by Peter and his brethren in Acts 10:47 was to ask the approval of other Christians present on the candidates for baptism. Hence, I think it Scriptural and right for candidates for baptism to be approved by groups of Christians who meet in local churches.

The Catholic idea of a big denominational human organization covering the earth being called a church, has infiltrated many ranks and many Protestant churches and Baptist churches along with others, have accepted that unscriptural idea of the church. I say let us go back to the Bible, and not to church history.

Thank you for your letter. You say you are trying to find which church is right. Then, in my judgment, the thing to do is to find which local church near you follows the New Testament most closely, in preaching the Word of God and in winning souls to Christ, preaching salvation by grace through faith and not of works, teaching baptism as a public profession of faith after one has trusted in Christ for salvation,

(Continued on page 2)



Rev. W. Herschel Ford





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## Editor's Notes

Here is a verse from the Word of God for you today. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts" (Jer. 15:16). I hope you will memorize it and learn to make it true in your life.

### Pensacola Revival

We are in the second week of revival services at Brent Baptist Church, Pensacola, Florida. Rev. Hugh Pyle, pastor. Sunday night there were about fifteen who came forward at the invitation, conversions and reclamations. Last night (Monday night) there were four or five, one of them a Catholic woman, who found Christ through my "Sermon From A Catholic Bible." People have attended from surprisingly long distances. One carload came from Atlanta, Georgia, for the week-end. Others have come from Alabama, Mississippi, and various parts of Florida. In the second week-day morning service, there were fourteen preachers, with many others later. The crowds have been large; God is blessing. I hope the results will be tremendously increased these last six days.

I am speaking three times daily with delight, editing THE SWORD OF THE LORD, answering mail, praying for the work at home, and helping direct it. When we close here Sunday night, Mrs. Rice and I and my secretary will drive home, arriving there, we hope, Tuesday afternoon, October 2. It will not be to rest, but to enter into the heavy work at home for a few days before going to the next campaign at Albany, New York.

### Don't Miss New Book, "Eternal Retribution"

I doubt if any man in America has ever preached more impressively on Hell and judgment than the great old Methodist preacher who died, I believe about 1877, William Elbert Munsey. Now, with the kind permission of his sons, and with the encouragement of Dr. Bob Jones, Sr., we have reproduced seven of these mighty messages in a book, *Eternal Retribution*. I hope every preacher will get this book. It tremendously moved me. It will stir the heart. It will help men to realize the facts of resurrection, Hell, eternity, what it means to be lost, and God's escape from eternal retribution. Please trust me about this, and order the book. And read it carefully. I am sure you will be tremendously blessed. There are about 128 pages, price, \$1.50.

### Great Anti-Liquor Issue of Sword October 26

Many of you will want extra copies of THE SWORD OF THE LORD which will be dated October 26.

Prepared for that issue is a tremendous message by Dr. Sam Morris on "The Christian and the Liquor Traffic." This is three times the average sermon length. It gives the Bible answer to the liquor traffic, the scientific answer, the practical answer, and the moral answer. It is a tremendously moving, factual, Scriptural, informative and inspiring message. There will be other features of special interest for that liquor issue, including a gospel message to the unsaved. We suggest that you buy extra copies, 5c each, to distribute among your friends. But you had better order ahead of time, because our edition will be limited. Get your order in at once, if possible, for extra copies of our great anti-liquor issue of THE SWORD OF THE LORD October 26. May God use it to save drunkards, to answer skeptics and critics, and to help Christians to do right.

### We Are Proud of the Sword Book Club

It is my honor to be director of the Sword Book Club. But while I have that honor, there are others who do the hardest work. First, there is Mrs. Margie McCall, assistant director, who carries on the tremendous work of correspondence, supervision of the records, etc., along with two full-time assistants in the department. Mrs. McCall is doing a wonderful work, and we are grateful for her helpers. Then we must give credit also to those distinguished men of God, the Sword Book Club judges, who help us. In alphabetical order they are—Dr. V. Raymond Edman, president of Wheaton College; Dr. Henry Hepburn, pastor-emeritus Buena Presbyterian Church, Chicago; Dr. John L. Hill, famous Southern Baptist book authority; Dr. Bob Jones, Jr., president of Bob Jones University; Dr. T. Roland Phillips, pastor Arlington Presbyterian Church, Baltimore, Maryland; Evangelist Bill Rice, gifted, anointed soul winner; Dr. Lee Roberson, pastor Highland Park Baptist Church, president Tennessee Temple College. And this editor also serves with these distinguished men as book club judge.

The plan of the book club is simple. Membership is free. One joins by buying one book, and getting another book free, and agreeing to buy at least four books per year of membership in the book club. It is understood that announcement is sent each month in the *Sword Book Club News* telling of the forthcoming selection. The member has a right to reject any book he does not want, and will do it on the form provided for that purpose. Any book that he wants to come, the member simply does nothing but allow it to come, and he is expected to pay for it within seven days after receipt of it. Every month the member has a right to choose an alternate selection if he desires, or to take the regular selection or to buy no book at all—just as he likes. The *Book Club News* each month gives reviews by these distinguished book club judges on the book which is offered, and on alternate books; so one always knows whether or not he would want the books, the size, price, etc. By joining the Sword Book Club one always knows that he will get sound Christian books, worth the money, and helpful. And he gets a free premium book when joining, at no extra expense, and he gets a free dividend book with every fourth book club selection which he purchases. I suggest that readers write today for full information, and sign up for the book club at once. You will save money,

and not as a means to salvation. I would look for a church that demands the new birth before membership, a local church that controls its own affairs, not a part of some hierarchy of denominational overlords to own the building and send the preacher.

You say, "It may mean my salvation to receive an answer from you." It will never mean your salvation to join a church of any kind anywhere. You have mixed up a transaction which must take place between you and Jesus Christ alone, with a transaction with a church which is entirely different. If you want to be saved, then turn and put your trust in Jesus Christ depending on Him to forgive your sins and save your soul.

I enclose my booklet, "What Must I Do to Be Saved?" In Jesus' name, yours,  
 John R. Rice

## 1. Why are Christ and the Apostles Pictured With Long Hair?

## 2. Card Playing

Dear Mrs. B—:

You ask, "Why, in all pictures we see of Christ or the apostles we see them with long hair?"

ANSWER: All the pictures of Christ and the apostles are drawn or painted from the imagination. We have no original pictures of any of them, so it is only guesswork when a man paints Jesus as having long hair.

However, we suppose that men in Bible times did not have their hair cut every two weeks. The Scripture tells us that Absalom, David's son, "polled his hair every year." If the hair were only cut once or twice a year it would be a good deal longer than men now generally wear their hair, but still it would not be long hair in the Bible sense.

You said a lady in Saint John attending my revival services believed everything that I said; that she said I had nothing to say against cards, so she thinks there is no harm in them.

ANSWER: I do not, in a short campaign, have time to answer every conceivable question in my preaching. However, I never said anything to encourage gambling, nor the use of cards used in gambling. I would not have a set of regular playing cards in my house. I do not know the names of them. I do not believe that any Christian ought to play games which are regularly used in gambling. Even if I did not gamble on bridge it would be wrong for me to play bridge, I believe, since that would encourage somebody else to learn the game and play it, and be tempted to gamble. The same about poker and canasta.

I do not think games are themselves necessarily wrong. I do not think that tennis, or checkers, or a game of Authors, played with cards made for the purpose, are wrong. Recreation is not wrong. But when games are regularly used for gambling, then I think the rest of us who do not gamble would do well to avoid those games.

In the dear Saviour's name, yours,  
 John R. Rice

you will get the books you want, and will be greatly blessed. Surely every active Christian ought to read at least four good books in a year's time. Write *Sword Book Club*, 214 West Wesley, Wheaton, Illinois, for full information.

### Cartoon by Ramsay

The cartoon on the front page of the *Sword* this week is by Charles L. Ramsay, *Sword* cartoonist. We have available a book of 101 *Christian Cartoons*, by Ramsay, with appropriate comments. They are interesting and helpful, especially useful for teaching, etc. Price \$1. Write *Sword of the Lord Publishers*, Wheaton, Illinois.

PLEASE PRAY FOR US!

## Bible Questions

(Continued from page 1)

## More About the Christian and War

Dear Brother B—:

Thank you for your letter of August 15. I am sorry you did not like the article on "The Christian and War" by Dr. Moyer; specially sorry, because the article was so Scriptural and written so fairly by a devoted and well-instructed servant of the Lord. The article deserved a better reading than you gave it, in my humble judgment.

I will consider briefly your objections.

1. You say, "In the first place, Moyer makes much, very much of the Scriptures that relate to our duty as Christians to be obedient to the government. In fact, practically the whole of his message has its basis in that one point. However, he doesn't mention the fact that all the apostles, with the exception of Judas and perhaps John, died a martyr's death because they disobeyed the governments of their time. . . . disobeyed them because there was a higher government with which the 'kingdoms of this world' came in direct conflict."

ANSWER: I am sorry, but your information is incorrect. It is only tradition that the apostles, except Judas and John, died as martyrs. But even the tradition does not say that they died in rebellion against the government, or were officially executed by governments for disobedience. They were killed by heathen people, by mobs in most cases, according to tradition, though we do not know whether the tradition is correct. In other cases, if executed by the government it was because they were Christians, and because of pressure on the government to kill them as Christians, not because of their disobedience.

The Bible is pretty clear about the persecution and death of Paul. His stoning at Lystra (Acts 14:19), his persecution by the insurrection and mob at Corinth (Acts 18:12-17), his beating and attempted murder at Jerusalem (Acts 21:27-40) were in no case by the government, and did not occur because of disobedience to the government. His imprisonment at Rome and his eventual death did not come because of disobedience to the government but because of a pressure and hatred of those who

(Continued on page 9)

## Let's Pay Sword Debts

By Rev. D. A. (Scotchie) McCall,  
 Pastor, Tabernacle Baptist Church, Chicago



It would be a great thing should God stir up the hearts of enough people to pay off indebtedness on Sword of the Lord Foundation. Then, in an even larger way, the hands of the

Foundation would be freed for added services in Christ's name, to the ends of the earth.

We do not know of a single agency in America (that means on the face of the earth) serving the Lord so effectively in as many ways as is this Foundation—sermons in paper, tract, book, picture, and voice; Bible conferences on revival; book stores; book club; corps of evangelists; church and union revivals; soul winning.

While many have helped, one man has carried a disproportionate load. That man is Dr. John R. Rice. He and Mrs. Rice have watched the Foundation grow from small beginnings to the present gigantic reaches.

Profits have not come to them. They have given personal finances to the Foundation.

The indebtedness was not created by loose management. We have been privileged to have a "close-up" a time or two, and continuous economics have been practiced. It has come from demands for rapid expansion to meet urgent needs and calls from near and far. It was for "others."

No spasmodic effort at removing the debt will be sufficient. Let's pray about it. Talk with God about a day or a season when all of us may get under the load at the same time and do a big job for Christ's sake.

This letter is written without the request or knowledge of any one—up to the time of writing.

"They helped every one his neighbour; and every one said to his brother, Be of good courage!"—(Isa. 41:6).

Yours for obeying the Word,  
 D. A. McCall

## Dr. Bob Jones Says:

I quote below the application form that every student has to sign who desires a part work/loan scholarship:

If the University sees fit to grant the scholarship, I agree to do whatever work the University may assign me. It is my understanding that the money due me for the work will be applied monthly toward reducing the amount of my work/loan scholarship. In the event the University is not able to provide work for me, and in the event I should leave the University at any time owing the institution any part of my scholarship, I agree to pay four per cent interest semi-annually on the principal sum due the University, the interest beginning at the close of the school year in which I enroll. I further agree to apply not less than ten per cent of my income from all sources (including wages, salary, personal gifts, cash for housekeeping, etc.) on my debt to the University until the debt is paid in full.

We would like for our friends who have contributed to the million-dollar Student Loan Endowment Fund to know just how we handle the money. We decided to use this method of making loans after we had experimented on how we could best help students. As I have told you before, I borrowed money to go to college, and I paid back the principal sum and paid eight per cent interest

on the loan after I had left college. No student that Bob Jones University is willing to accept is discriminated against because he cannot pay in full. All of our students have to help themselves some. We have over eight hundred students this year who have borrowed from this Fund, and the average amount is a little more than \$27 a month. Sometimes a small amount supplementing what the student is able to raise himself helps the student go to school. Now, you friends can help Bob Jones University help these young people, and we are appealing to you to contribute to the Student Loan Endowment Fund we are raising. You who have contributed in the past, no doubt, have some more of God's money you would like to invest now; so help us again. Many of you have been saying to yourself for a long time, "Well, I will just send them some money." Now, don't put it off any longer. Send some amount and do it right away. Make the contribution as large as possible, but make some contribution and have a part in this work we are endeavoring to do to help young people to train for Christian leadership in these days when Christian leadership is so greatly needed. Don't forget, we are pleading with all of you to pray for us. Thank you and God bless you.

BOB JONES, Founder  
 Bob Jones University  
 Greenville, S. C.  
 (Advertisement)



# THE GREATEST MAN ALIVE

By Evangelist Joe Miller

1319 Susquehanna St., Harrisburg, Pennsylvania

"Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day."—Matt. 28:11-15.

It is very easy to read between the lines in this story. The governor in Jerusalem was the city boss; he was from Rome. And although he was independent of the chief priests, yet he had to keep in good favor with them in order to keep his job. These soldiers whom he had put on guard at the sealed tomb of our Lord were scared out of their wits. The earth began to rock under their feet and a great being, clothed with lightning, came down from the sky and rolled the huge stone away. What could they do? They did what any other unconverted person would have done—they started to run as fast as their feet would carry them back into the city; and I believe when they arrived they were glad they were still living.

But the chief priests saw that something had to be done at once to quiet the story they would tell. The Devil could never allow the truth to be known of what those soldiers saw. Jesus who arose that Easter morn was the most amazing man this world has ever seen. He could have told you that He would die before He was thirty-five years old. Our Lord could have named the city and shown you the very spot where He would breathe His last. He knew the man who would betray Him. He knew the one who would deny Him—He even told them so. That is all amazing, but even more amazing than His foreknowledge about His death are the predictions he made about His life. He said He would arise from the dead and not just that he would arise but He predicted the exact time He would return from the grave.

The body of our Lord was wrapped in long sheets of cloth and in the folds of the sheets great amounts of spice and ointments were placed. His body was placed in the tomb. Then the authorities, knowing the things He had said, sealed the tomb and placed a Roman guard there.

On the third day—all of you know the story:

"Up from the grave He arose With a mighty triumph over His foes."

If that story ever got into Jerusalem, if these soldiers should go around telling the simple truth, that town might accept Jesus as their Messiah and the ecclesiastical politicians would thus find themselves out of a job. In their excitement they sent out messengers and called a meeting of the council. It never occurred to them to accept the truth and admit that they were all wrong; so they devised a scheme.

Soldiers in that time were terribly underpaid. "We'll bribe them. Tell them to keep quiet and we'll give them a lot of money," the council said.

I believe the soldiers were glad for the money and willing to accept it, but I imagine they said, "We're willing to take the money and keep quiet about what we saw, but we must have some story to give the people. Remember, we were put in charge of a tomb. A man's body was buried there and the tomb was sealed. Now the seal is broken, the stone is rolled away, and the body is gone. All Jerusalem will soon know it—What will we say when they face us with that?"

I imagine one priest said, "Say His apostles stole Him away at night."

"Nobody would believe that," a soldier said. "Did you ever see any of His Apostles? He has twelve ignorant, unlearned and untrained men, not one of them having any fight in him except the one called Peter. The last time I saw him, he was with a number of our men at the trial of this Jesus. He got angry and swore that he didn't even know Jesus! Besides the twelve disciples, there were several women at the cross. They cried all the time. You couldn't make anyone believe men or women like that overpowered a Roman guard and carried His body away."

Then I imagine another said, "Tell them you fell asleep and those fanatics of His came and stole Him away."

"Yes?" said a soldier, "That would put us in some position! Suppose that got to the governor's ears. Our bodies would feed the vultures in twenty-four hours for going to sleep on guard?"

Then an old sly priest said, "Don't you worry about the governor. That sleep story is the best yet. You go ahead, and tell that story. You were sound asleep and His followers came and stole His body. And if that comes to the governor's ears, if he tries to make any trouble—you leave the governor up to me. He is in the Masonic lodge, I am in the Masonic lodge, and I'll puncture his balloon. He's in a certain political party and I'm in the same. I'll lay him flatter than a pancake. In other words, keep quiet; don't let the Gospel get out or we'll fix you." If you belong to any group and you are choking the gospel



Evangelist Joe Miller

of Jesus Christ because somebody will take your position, you are talking Christianity by the yard and standing for it by the inch; and you ought to be kicked by the foot!

So these soldiers were persuaded, went out with the money and a parrot-like lie on their lips to explain away the resurrection. Friend, when you put away the resurrection, you are not just taking one idea out of a host of ideas that modernists say compose Christianity. You are severing the jugular vein of Christianity. The resurrection of our Lord is the keystone of Christianity. If you can chisel that out of the arch, the whole thing will crumble and fall at your feet. Of all men, as Paul said, you will be the most miserable. You will be back in your sin, headed for judgment and Hell fire.

## All Four Gospels Agree That Jesus Arose From the Tomb

Nobody actually saw the resurrection. There wasn't any siren blown or any herald to announce this great event. When Caiaphas had gone to bed, when Herod was unaware, after Pilate had washed his hands of all responsibility, our Lord came back alive forever more! Jesus came back from Calvary secretly to Mary, to Peter, to the two on the road to Emmaus, and to the disciples, as the gospel writers tell us. He appeared to saved people only, after the resurrection. Why was this so secret? Real salvation is free. God wants you simply to believe Him. When the Lord revealed Himself to Thomas in John 20:29, He said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Billy Bray used to say, "Carry me back over the years to the manger and show me that baby lying on the hay, and I wouldn't believe it any more than I do now. Carry me back to Calvary and let me see Jesus dying with my sin in His own body on the tree, and I wouldn't believe it any more than I believe it now." The gospel writers—Matthew, Mark, Luke and John—all say Jesus Christ arose. Simply take God at His word.

## Living Witnesses Who Saw the Lord

### 1. Peter

Some may doubt the gospels but Paul in I Corinthians, chapter 15, gives a list of the people who actually saw the Lord after He arose. Peter is the first. Peter knew the Lord, had often seen Him and listened to Him. If someone had tried to impersonate Jesus, Peter would have known it. He was like the Apostle John, and John said in his first Epistle (Chapter 1:1,2) that He had looked intently upon the Son of God and actually handled the Word of Life. Peter says in Acts 10:41 that he ate and drank with the same risen Lord, and there is no question at all in his mind that this is the same Christ he knew who called him by the sea, then died in his stead on the cross at Calvary.

### 2. The Twelve Apostles

If they had expected Jesus to arise, then we could say they worked themselves into some great emotional state and imagined the resurrection. Our Lord first spoke of His resurrection and told them in Matthew 12:40, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." In John 2:19, "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." Suppose at that time the apostles had said, "Lord Jesus, when You are delivered up, when we see You die, and when You are buried, we won't worry. We'll sit by the tomb and be ready to welcome you on the third day when you return." If the apostles had looked for and expected the resurrection like that, some could say that they worked themselves to such a state that they imagined Him alive. But the apostles did not expect Jesus to rise. You can't find any place in the Scriptures where they expected to find anything but a dead body in the tomb. Even the women on that Easter morning carried spices to prepare a dead body for burial.

The sudden deliverance of these men; the power that descended and made that cowering little group become fearless preachers—that's the power of the resurrection message with the anointing of the Holy Spirit.

### 3. James, the Lord's Brother

Our friends and relatives can easily be favorable to us, and their judgment is twisted many times because they love us. That wasn't true with James. Back in the seventh chapter of John, verse 5, we are told, "For neither did his brethren believe in him" and back in Mark 3:21, "And when his friends heard of it, they went out to lay hold on him; for they said, He is beside Himself," and in verse 31 of the same chapter we are told His brethren were there. James, along with the others, His brothers according to the flesh did not believe in Jesus. But now James becomes the head of the church at Jerusalem, a great man of God, saying, "I know Him and He is alive from the dead—my Brother."

### 4. Paul

If you deny the resurrection, you will have to explain Paul to me. He was a brilliant young pupil of Gamaliel and thoroughly trained in Judaism. Saul, as he was called then, thought the disciples were following an impostor who had been crucified. Saul believed that so strongly that he killed the followers of Christ. And when he had persecuted all that he could in Jerusalem, he got papers to go to Damascus to try to stamp out the teaching of Christ from the earth. He became the greatest evangelist ever to live, aside from God's own Son. If you put any faith at all in His testimony, you will have to admit that he saw the risen Christ when he was saved as one born out of due season (1 Cor. 15:8). Some would say that these men were fanatics and that they died for a lie. Men may die for a lie if they think it is true, but men will never die for a lie if they know it is a lie. Paul knew that Jesus was risen from the dead.

## The Arguments Against Christ's Resurrection Will Not Stand

Only a few weeks after He died, the apostles were preaching in Jerusalem that our Lord was alive and they were staking their life, liberty, and reputation on it. There is not even the slightest hint that any one ever found our Lord's body, or that anyone ever proved it was still in the tomb. It is unreasonable that any of the guards fell asleep on the watch. If they did sleep, would all of them be asleep at the same time? Would they be so sound asleep that they wouldn't hear the seal being cracked, the stone being rolled away, and the body being taken? Another thing: if

they slept, how did they know His body was stolen? And if the disciples stole His body, then why weren't they arrested? If the story they told was true, the most natural thing would be to produce the body of our Lord. His dead body would have made hypocrites of all the disciples and would have been a signal victory for the enemies of Jesus.

## Implications of the Resurrection

Do you know why they didn't carry our Lord's body out into the open? Because He is alive. He was alive then and He is alive now and will be forevermore. Since He is alive, did you ever stop to think what it means? Dr. Merrill Tenney, professor of Bible and Theology at Wheaton College, has written a blessed book to which I am greatly indebted for much of my study on this theme. He says, "Since He arose, He is the greatest living person today."

The greatest Jew alive now is not Einstein, nor one of the Rabbis in Palestine. The greatest Jew, the greatest man, alive right now is Jesus Christ. Born in a manger, died on the cross, and living just as much today as when He walked the shores of Galilee. You ask the Jews to name the ten greatest Jews alive today and they will name doctors, lawyers, teachers, people from all walks of life; but not one will name Jesus. But some day He will head the list, for He is alive today.

Second, He is different from everybody else. It is true that others came back from the grave. In the eleventh chapter of John our Lord brought Lazarus from the dead. Some others throughout the Bible by the power of God were brought back from the tomb. All of them were raised, only to die again. They felt the chilly hand of death clutching at their throats, and they were gone. Jesus Christ came back from the grave alive forevermore, and when Thomas saw Him, he exclaimed, "My Lord and my God." The Jews learned their lesson on idolatry years ago in Babylon and you can't explain the above statement in the mouth of any

(Continued on page 10)

## Suggestions For S. S. Teachers

Raymond R. Kelly, of Coulterville, Illinois, writes:

"Thought you might like to know that I am using your books in connection with my Sunday school work. At present my Intermediate girls are reading, *What's Wrong With the Dance?* From comments I have heard from them it is making a great impression for good."

Teachers would do well to help settle moral problems and the inevitable entertainment problems of young people by putting in their hands reputable, Scriptural, trustworthy literature, on these questions. *What Is Wrong With the Movies?*, 117 pages at 60c passed around among a Sunday school class of Intermediates may mean the difference between worldliness and godly living for a lifetime.

*What Is Wrong With the Dance?* 35c; *Tobacco, Is Its Use a Sin?*, *Cigarette Facts and How to Quit*, 15c; *Courtship and the Dangers of Petting*, 15c, are in simple language, are so carefully documented with Scriptures and facts, that they are thrilling to young people.

The pamphlet, *Seven Secrets of a Happy, Prosperous Christian Life*—35c, will do great good in a class of Intermediates or Young People as well as adults. And the large book, *Home: Courtship, Marriage and Children*, \$2.50, passed around in Young People's and Adult classes, will prove wonderfully popular and life-changing.

We suggest that Sunday school teachers use as many of these pamphlets as possible in getting settled life's problems for their pupils.

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## Editor Corrects "Baptist Standard"

In the June 28 issue of *Texas Baptist Standard* is an unfortunate editorial entitled, "Teaching on Tithing." We reproduce this editorial here. Because it is so definitely wrong and misleading, we feel it should be corrected.

### "Baptist Standard" Editorial on "Teaching on Tithing"

"These union evangelists who write and preach against 'storehouse tithing' are terribly afraid that tithing through the local church will promote modernism. Of course, that depends upon the character of the church that receives the tithe. Certainly, the tither is, or ought to be, capable of selecting the church through which he gives his tithes and offerings."

"We are confident of one thing—the tithe brought to the average Baptist church in the South will not promote modernism. Neither will it promote unionism. That could be the cause of this new complaint against storehouse tithing."

"The leading opponent against tithing through churches confesses that while he was a pastor, that is, before he became a union evangelist, he preached storehouse tithing. Here is his explanation for so doing. He says, 'I wanted to find it in the Bible because I was a pastor and needed some way to put the pressure on my people to put the church and my salary before any other of the Lord's work.'"

"It is difficult to believe that a preacher with such a low and selfish concept of the ministry ever tithed himself or was ever concerned about what the Bible teaches about tithing. If he preached storehouse tithing while a pastor through selfishness and for personal gain, how are we to know that he is not preaching against it now for the same reasons?"

"Oh, what a tangled web we weave, When first we practice to deceive."

### The Sword Editor's Kindly Appeal to Dr. Gardner

Here is my answer by letter to Dr. Gardner.

July 10, 1951

Dr. David M. Gardner, Editor  
BAPTIST STANDARD  
P. O. Drawer 668  
Dallas, Texas

Dear Brother Gardner:

The June 28 issue of THE BAPTIST STANDARD has come to my desk, and I notice your editorial, "Teaching on Tithing." I believe that you are an honest, good man and that you intend always to be truthful and helpful. But, no doubt inadvertently, a very serious false statement got into that editorial of yours. I write to call it to your attention, and I confidently trust that you will correct the mistake in an early issue of THE STANDARD for I know that you do not want to publish an editorial misrepresentation.

In the third paragraph of your editorial you said, "The leading opponent against tithing through churches confesses that while he was a pastor, that is, before he became a union evangelist, he preached storehouse tithing. Here is his explanation for so doing. He says, 'I wanted to find it in the Bible because I was a pastor and needed some way to put the pressure on my people to put the church and my salary before any other of the Lord's work.'"

### I Never Did Preach "Storehouse" Tithing, Though I Have Always Preached Tithing

Since you quote my words, as published in THE SWORD OF THE LORD, May 25, 1951, in my article, "More About 'Storehouse Tithing'" I suppose there is no doubt but that you refer to me. If that be true, then you have utterly misunderstood my article and in my judgment have wronged me greatly in saying that this evangelist "confesses that while he was a pastor, that is, before he became a union evangelist, he preached storehouse tithing." I confessed nothing of the kind. I never did preach storehouse tithing. I never said that I had preached storehouse tithing. In fact, I have repeatedly said that I never did. In my article in THE

SWORD OF THE LORD May 25, 1951, answering Rev. Paul M. Cell, I insisted that I was not prejudiced nor ignorant on the question of storehouse tithing, and in explaining that matter I said, "First, however, let me say that I grew up among Southern Baptists where storehouse tithing is taught most emphatically, and so I would have been prejudiced in favor of it. I had to learn from the Bible the mistake of this man-made doctrine because I took to it like a duck to water. First, Southern Baptists taught it, and, second, I wanted to find it in the Bible because I was a pastor and needed some way to put pressure on my people, to put the church and my salary before any other of the Lord's work. So no one in this matter will believe that I approached the matter without proper consideration of 'the storehouse tithing' position. While still a pastor, I was forced to abandon that position, and while a pastor I wrote again and again along the same line as I now teach and preach, because I found it in the Bible."

I am sorry to have left it so anyone could misunderstand my statement. When I became a pastor, as I said in that editorial, "I wanted to find it in the Bible." However, I did not find it in the Bible, so I did not preach it. I never did preach it. Perhaps I was not more explicit, because in THE SWORD OF THE LORD for March 9, 1951, I had answered that same question very explicitly. A beloved Baptist official in Florida had in some of his services, said about what you have said, that is, while I was a pastor I believed and preached so-called "storehouse tithing." I answered him in detail. I quoted a long editorial in THE SWORD OF THE LORD for November 16, 1934, when I plainly said that "this Scripture does not command that the money be spent weekly, nor even that it be turned over to the church then, nor at all. But each Christian, according to this Scripture, should lay aside, out of his income, the Lord's part at least once a week. It is from that time on, the Lord's not his." I was pastor in Dallas at the time that editorial was written—more than fifteen years ago. Again I quoted an editorial in THE SWORD OF THE LORD for April 8, 1938, saying the same thing and more, though I was still a pastor in Dallas.

Thousands of people in Dallas know that I did not preach storehouse tithing when I was a pastor.

### Easy to Check Up on Whether I Ever Preached "Storehouse" Tithing

Fortunately, it is easy to check up on this matter. My first work after I left the Seminary was as assistant pastor in the First Baptist Church, Plainview, Texas, with the late Dr. Harlin J. Matthews of blessed memory. There I founded the *Plainview Baptist*, and wrote the leading editorial matter in it for a year. I was in charge of the finances of the church and did promotional writing in that Baptist paper, but I did not preach "storehouse tithing."

When I left Plainview, I went as pastor of the First Baptist Church at Shamrock, Texas, and published there the *Shamrock Baptist* for a year or two. I did promotion for the work, as well as doctrinal writing in that *Shamrock Baptist*, and yet I did not teach "storehouse" tithing. I taught tithing, but not this doctrine, that the tithe must be brought to the local church treasury.

While I was pastor in Dallas of what is now the Galilean Baptist Church, I founded THE SWORD OF THE LORD and answered detailed questions on this matter more than once. I am on record, and anybody who wants to know the facts about it can easily find them out. I never did preach nor teach "storehouse" tithing. And

I have said so again and again, and in print.

I am sure that you will be grieved to find you have, unwittingly, done me an injury in this matter, and I hope that you will correct it in brotherly love.

May I call your attention to some of the other things in your editorial which caused me to believe that you do not fully understand my position?

### I Am Now, and Always Have Been, Against Church Union

1. You call me a "union evangelist." But I am not a union evangelist in the sense in which the term is used among Southern Baptists. It is true that I hold cooperative revival campaigns, but I am absolutely against church union. I go on record again and again against fellowship with the National Council of Churches (formerly the Federal Council of Churches). I am even against the unionism of Southern Baptists in the Baptist World Alliance which is largely controlled by modernists. I am against all efforts to bring Southern Baptists to make any compromise in doctrine, or give up their autonomy or independence with people who are not true to the Bible in any matter. And I have consistently said so in print. I am not a unionist, in the sense that that term is currently used among Southern Baptists. I do hold cooperative revival campaigns where churches of several faiths may unite and do unite to win souls. But I have far stricter standards for those cooperating in these revival campaigns than Baptists themselves have for membership in the Southern Baptist Convention. I mean stricter doctrinal standards. Our standards are so strict in these mat-

ters that some men who speak at the Southern Baptist Seminary at Louisville, and at least one who has preached the Southern Baptist Convention sermon, could not cooperate. So it is misleading to talk about me as a union evangelist.

Actually, by God's grace, thousands of the converts who found Christ in my revival services have joined Baptist churches. Last fall the state Baptist secretary of the United Baptist Convention of Maine told me that the past year had seen the greatest number of additions to Baptist churches in the history of the state Convention. And he said that the great increase was in Aroostook County, and was directly traceable to my union campaign at Presque Isle, Maine.

My pamphlet on *Bible Baptism*, with 9 chapters, is still widely spread. Dr. T. T. Martin said it was the strongest thing on Bible baptism that he had ever read. My pamphlets on the plan of salvation, on the security of a believer, and other doctrinal questions, are so explicit and so strong that no one has a right to accuse me of compromising principles. I say these things simply to be understood. I am a cooperative evangelist, but I am not a unionizer advocating union of churches, nor compromiser on the great doctrines of the Scripture.

### My Testimony About Tithing

2. You say, "It is difficult to believe that a preacher with such a low and selfish concept of the ministry ever tithed himself or was ever concerned about what the Bible teaches about tithing." I pass by whatever feeling you may have toward me, as expressed in this paragraph, to give a simple testimony. In Baylor Uni-

versity I was chairman of the University Christian Association in my senior year, and so it turned out that I was chairman of the Seventy-Five Million Campaign in Baylor University and, under God, led faculty and students to pledge \$75,000 in that Seventy-Five Million Campaign. When Mrs. Rice and I were in Southwestern Baptist Theological Seminary, we decided to go beyond a tithe and to give twenty per cent of our total income to denominational causes.

From that day to this we have never given less than twenty per cent of our income to Christ's causes and often as high as fifty per cent per year. Please forgive this personal defence.

I can understand how indignant you would be if you believed that I "preached storehouse tithing as a pastor through selfishness and for personal gain." But you were mistaken in supposing it. And you can see, of course, how I would be indignant to be put in such a light by your mistaken editorial.

3. You say, "Certainly, the tither is, or ought to be, capable of selecting the church through which he gives his tithes and offerings." I agree. And should he not be capable also of deciding other spiritual questions—where the tithe ought to go, for instance? So great Baptist leaders of the past have thought, and so think I.

4. On another matter I am anxious to be understood. I am not against a Christian bringing his tithe to the church. I am against teaching that which the Bible does not teach, that he is under obligation to bring all the tithe to the church treasury, and use it only as agreed by the church. I

(Continued on page 5)



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# WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Pastor of Memorial Baptist Church in Corsicana, Rev. Milford B. Box, reports a blessed campaign with REV. JAMES V. LAMB of Eldon, Missouri, as the evangelist. He says, "I can heartily recommend James V. Lamb as an outstanding evangelist—the best that I ever worked with in sixteen years of pastoring. His messages are sane, sensible, and Bible-centered. He rides no hobbies, but preaches Christ crucified." Mr. Box reports fine attendance at each service, with auditorium, seating five hundred, filled night after night, and 20 additions to the church, ten by baptism, many rededications.

EVANGELIST E. J. DANIELS has just concluded a blessed city-wide tent revival campaign at Olean, New York, with thirty Olean area churches sponsoring the campaign. The *Olean Times Herald*, in reporting on the revival, was amazed at the crowds drawn to the meeting. It said: "While the baseball team once drew 1,300 spectators at a game, Daniels has been packing them in his tent at the rate of 1,500 to 1,800 every night . . . THE FORMER Southern Baptist pastor is used to big crowds. When he spoke in Jamaica in the West Indies earlier this year, the attendance topped 100,000 in ten days, and one night he spoke to 20,000 fans who stood during his service. They stood because E. J. talked

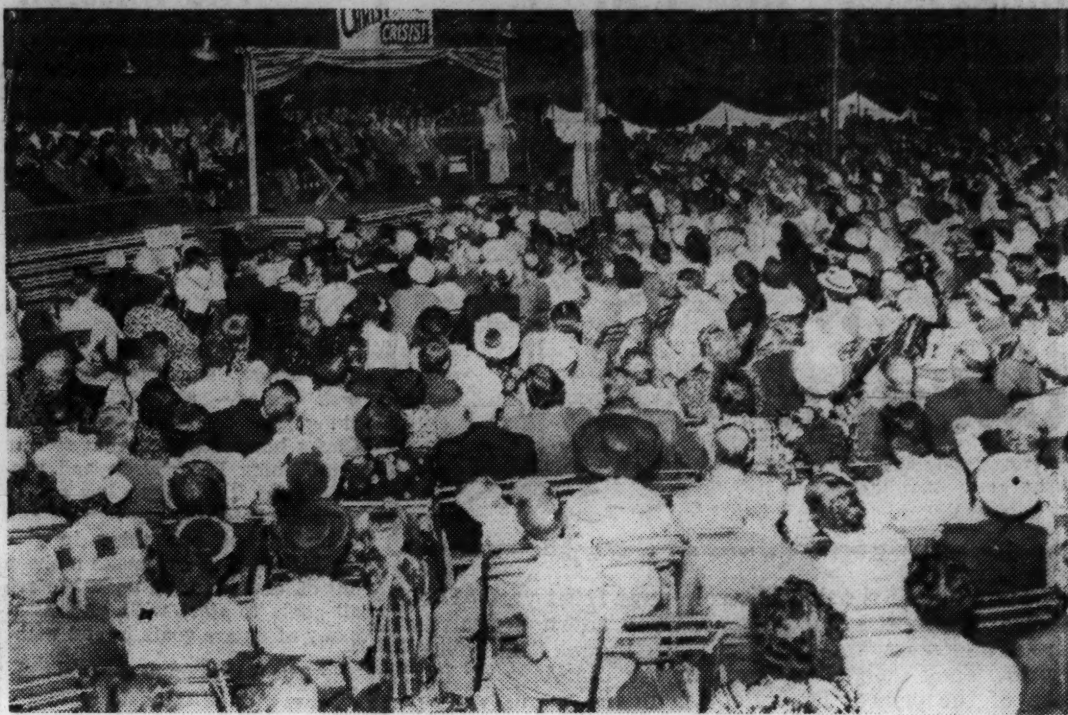
to them at a race track, and there were no seats."

Rev. Donald Miller, co-chairman of the campaign, writes the editor also about the great revival in Olean. He says: "As far as numbers and statistics are concerned, nearly 400 confessed Christ as Saviour, 910 one afternoon pledged to tithe, and over 200 young people on one young people's night came forward not only in dedication of life, but vowing to live as God desires them to do in this dark age . . . Assisting Dr. Daniels was his team, Lowell Leistner, song leader; Rex Grow at the organ, and the Tennessee Temple Brass Quartet . . . Just thought you might be interested that in cities of 25,000 population and fifty per cent Catholic at least, 30 churches working together on a cooperative effort, can be blessed by God."

When a city of ten thousand turns out fifteen hundred strong to hear a sermon on Hell, the power of God must be with the evangelist. The crusade, with DAN VESTAL of Fort Worth, as the evangelist, was sponsored by Calvary Baptist Church, Stephenville, Texas. There were 43 first-time decisions for Christ, and 8 for special services. The membership of the church was increased by 60 members as a result of the crusade. Rev. J. B. Harlin, pastor of Calvary Baptist Church, said: "I believe God has put his hand upon Evangelist Dan Vestal to move cities for Christ."

Evangelist MONROE PARKER, former assistant to the president of Bob Jones University, has been mightily blessed of God in his recent evangelistic campaigns. Three weeks in July he was in

## Jim Mercer at Salem, Oregon



Above is shown a section of the crowded tent in the Salem, Oregon, Crusade, led by Evangelist Jim Mercer, which closed Sunday, September 9. The meeting was held over an additional week by popular demand. A 200-voice choir is seated behind thirty pastors on the platform. Evangelist Jim Mercer is shown standing

with Bible open as he preaches "Christ for the Crisis." There were over 500 recorded converts during the campaign. Following the Salem campaign, Mr. Mercer went to Camas, Washington, for another city-wide revival. He covets the prayers of SWORD OF THE LORD readers for this revival which is now in progress.

**CHRISTIAN RADIO MEN WANTED!**  
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Columbus, Ohio, in a tent meeting sponsored by "Soul's Harbor." The 140-foot long tent was comfortably filled nightly, with many overflow crowds. There were many decisions in this campaign. Dr. Parker was in Austin section of Chicago, July 31-August 5. Souls were saved in every service. August 12-September 2 he conducted a city-wide meeting at Beloit, Wisconsin. It was reported that it was the greatest revival Beloit has experienced in many years. Souls were saved nightly during the three weeks. On the closing Sunday, a great revival rally was held in Horace White Park, located in the heart of the city. People attended from

many surrounding communities. Dr. Parker's comment on this service was: "We moved 500 chairs from the tent and used all the park benches provided for band concerts, etc. Many people brought their own stools. All the seating space was taken and hundreds stood or sat in automobiles. We had a great response with many people coming to Christ."

On September 12 DR. PARKER closed an eight-day meeting in Walker Baptist Church, Monroe, Georgia. He reports a large number of conversions and many additions to the church. As this is being written Dr. Parker is in a city-wide campaign at Williamsburg, Virginia, with full cooperation of every church in the county there.

Bill Rice spent four months in Africa the first part of the year. He got malaria on this African trip. He writes September 11, from Hartland: "I have been about as sick as I ever expect to be before I die. I have had the worst attack of malaria I have had yet, and on top of the aching joints, splitting head and nausea that go with malaria, I broke out all over with a good dose of measles! We did not know I had the measles until I had passed the climax and so I did not miss a revival service . . ." I know Brother Bill would appreciate the prayers of SWORD readers. He is having many calls for meetings in the Maritimes section of Canada, for which we praise the Lord.

### ENGAGEMENTS

#### Sword Staff of Evangelists

- Kenneth Chapman**  
Oct. 9-21, Rev. George Turk, Calvary Baptist Church, 1114 N. 19th St., Superior, Wis.
- Ray Cutchin**  
Oct. 2-14, Rev. C. J. Ickes, Laurel Hill Gospel Tabernacle, Jennerstown, Pa.; Oct. 16-28, Rev. Roland L. Miller, Meade Street Baptist Church, 52 South Meade Street, Wilkes Barre, Pa.
- G. Covell Keenum**  
Oct. 8-21, Rev. Hartsel Wilhite, Box 156, Danville, Ind.; Oct. 30-Nov. 11, Elm Baptist Church, Rev. Severin Bernas, 16827 Appoline Ave., Detroit, Mich.
- Claude McDonald, Jr.**  
Oct. 9-21, Rev. Glen F. Hall, Chariton River Baptist Church, Plano, Ia.; Oct. 23-Nov. 4, Gale F. Schafer, El Salem Baptist Church, Trunk F., Nye, Wis.
- J. H. Melton**  
Oct. 7-25, Rev. Ladoit Stevens, Leonidas Community Church and Factoryville Bible Church, Leonidas, Mich.; Oct. 28-Nov. 11, Rev. J. C. Wygant, Evangelical United Brethren Church, 67 Barnett Street, Brookville, Pa.
- Joe B. Rice**  
Oct. 1-14, Rev. Vincent Riggs, Pleasant Valley Baptist Church, Oklahoma City, Okla.
- James Threlfall**  
Oct. 14-28, Rev. Kent W. Wray, Goodells Gospel Church, Goodells, Mich.
- Eddie Wagner**  
Oct. 14-28, Rev. T. Fred Wolfe, Broad St. Baptist Church, Washington, Pa.; Oct. 29-Nov. 11, Rev. Earl Buffum, Lyons Baptist Church, Lyons, Mich.
- J. Oscar Wells**  
Oct. 14-21, Rev. Wallace V. Dorris, Grace Baptist Church, Evansville, Ind.
- Douglas Winn**  
Oct. 7-19, Rev. Eugene Wood, Buffalo Springs, Va.; Oct. 21-31, Rev. W. M. Burton, Ewing, Mo.; Nov. 2-18, Rev. James Rosner, Tabernacle Baptist Church, Jersey Shore, Pa.

These men on the Sword Staff of Evangelists have been called of God to do the work of an evangelist, and are willing to go wherever God clearly leads, to help in a revival campaign. Each of these God-called men have ability, are deeply spiritual and are successful soul winners. Each one is a proven evangelist. All have pastoral experience.

Everyone of these men is sound in Bible doctrine, believing in the complete inspiration of the Word of God, in the virgin birth, bodily resurrection and essential deity of Christ. They believe in Heaven and Hell, in regeneration by repentance and faith in Christ. They exalt the atoning blood of Christ. They teach a separated life for Christians. They believe Christians may have an endowment of Holy Spirit power for soul winning. They are prayerful, loving, believing, compassionate men, carefully chosen to represent The Sword of the Lord as our official evangelists.

For dates with any of these men of the Sword Staff of Evangelists, write Rev. Ralph Mueher, Field Secretary, Sword Staff of Evangelists, 14 West Wesley Street, Wheaton, Illinois.

**Please Pray for Us!**

## Sermons you can never forget ETERNAL RETRIBUTION

By William Elbert Munsey

Introduction by Dr. Bob Jones, Sr.

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### CHAPTER TITLES

1. The Resurrection of the Human Body
2. Retribution
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William Elbert Munsey was one of the great Methodist preachers of the last generation. Dr. John R. Rice, in his foreword, says, "Tall, rapid, ungraceful, looking always as if he had just been called out of a twelve-acre field—this man was heralded as 'the most eloquent pulpit orator in the South' by the Knoxville TRIBUNE, at his death." Munsey was born in Virginia, set fire to hearts throughout the Southland, laid down his burning torch in 1877, at the age of 44.

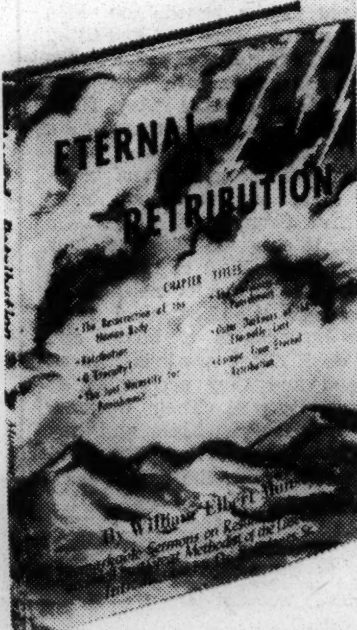
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At this writing, EVANGELIST BILL RICE is in a good city-wide revival campaign at Hartland, N.B. After the half-way mark was reached in the meeting, the large tabernacle seating 1200 at the New Brunswick Bible Institute was being filled nightly, with 300 extra seats being provided. The meeting has been extended to the fourth week. One Sunday in the campaign there were about forty decisions, most of them conversions, Evangelist Bill Rice writes. (A more recent report, just received, tells of a great breaking out of blessing with over 100 professions last Sunday, J.R.R.)

As many of THE SWORD OF THE LORD readers know, Evangelist

### Editor Corrects

(Continued from page 4)

certainly think that church members ought to support their churches, and ought to support the work which they, along with other church members, have accepted as their duty. And I believe that Christians all ought to give tithes and more. However, I believe that the Bible doctrine, "every man as he purposeth in his heart so let him give," is good enough for Baptists.

I write to you as to an honored Christian leader. I trust you as an honorable brother in Christ to right the wrong you have done me.

In Jesus' name,

John R. Rice

Dr. Gardner answered the above letter but did not offer to make correction in THE BAPTIST STANDARD. I wrote him again as kindly as before, asking if he would not correct the mistake he had made in slanderously accusing a brother preacher. But to date no answer has come.

It will be remembered that this same editor is the one who attacked Evangelist Billy Graham when a group of Baptist pastors sought to bring him to Dallas.

We let the facts speak for themselves and trust God to vindicate His maligned servant.



## Strange Short Stories

By Dr. Walter L. Wilson

### The Dandelion is Unusual



Did you plant the dandelions in your front yard? Dandelions are no respecter of persons. They adorn the yards of the rich and show their yellow glory around the hovels of the poor. They delight to grow in the cemetery or in the garden of the prince. They flourish in the woods where no one can observe them, or they show their smiling faces right near your front steps though they certainly will be dug up at the first opportunity. How persistent they are! How quickly they develop! They are up in the morning before you are. They blossom and go to seed and seed your neighbor's lawn while you are trying to make up your mind whether to dig them out yourself or hire someone else to do it. They are the first to bloom in the Spring, and the last to be discouraged in the Fall. Let us consider the message which the dandelion gives to us. We, too, should be out early with the seed of the Word of God and continue until the shadows fall, scattering the message.

If the grass in your front yard is two inches high, the dandelion will grow three inches. If you should neglect to cut the lawn and the grass grows five inches long, the dandelion will grow six inches high and smile in the sun. If you should be on a vacation and the grass should grow ten inches long, then that persistent, "not-to-be-whipped" dandelion will grow eleven inches tall and stick up its nose at the passing throng. It simply will not be downed. It rises above "its circumstances." It will not be outdone by its neighbors. It has an ambition to get somewhere and it gets.

One dandelion plant may multiply itself by several hundreds. Quite a few blooms will appear from the one plant and on each bloom there will be many seeds. Each seed is equipped with a sail to carry it on the wind. The Lord knew that no one would plant dandelions and that men would despise them, so He gave them the means of quickly recovering from the devastating knife of man by causing them to multiply quickly and profusely. The seeds ripen very quickly and a puff of wind blows them over the entire neighborhood. So the Lord would have us to be fruit-bearing children of His. It is those who "TURN MANY TO RIGHTEOUSNESS," who shall shine as the stars for ever and ever. The Father is glorified if ye bear MUCH fruit.

The dandelion is not easily discouraged. It does not wilt with sorrow because it has to bloom behind the barn. It does not hide its face with shame because it cannot be on the front lawn of the courthouse. It does the bidding of its Maker happily and beautifully, whether it is in an obscure place or in a very prominent garden. Our Lord would have us to serve just as well among the poor or among the rich; we should serve as gladly and as efficiently with the few as before the many. We should not care at all for those who observe us but only for the pleasure of Him Who sent us.

Just as the dandelion knows no season, so the servant of God should be, "in season, out of season." When the world thinks that the Gospel is out of season, the Christian must know that it is in season. When the world thinks the Scriptures are out of place, the believer must know that the Word of God is always in place. There is no time that is out of season for the precious Word of the living God.

The diligence of the dandelion should be a challenge to our hearts. It is often growing and doing the will of its Maker while God's children are growing and living in disobedience. The dandelion is busy producing the flower

for beauty and the seed for service, while some of God's saints are busy cultivating ugly habits and destroying the seed that others have sown. The dandelion does what its Master equipped it to do, while sometimes the Christian is busy doing the things he should not do.

Dandelions always tell the same golden story. Whoever heard of a blue dandelion. They bring that golden yellow up out of a black soil. They smile at you in the cold, gray morning and bid you a golden greeting at night, when you come home weary with the work of the day. How like this we should be! Why should not the child of God show the golden glory of the Son of Righteousness in his face constantly? We, too, should have a happy greeting for those whom we meet along life's road. They should see us and take courage. They should see our example of diligence and persistence and take new heart. Our presence and our actions should instill new hope in the hearts of those who observe us.

As the dandelion seeks out every nook and corner in which to grow and smile and prepare its seed, so should we constantly seek opportunities to bring the sunshine of God's Love and the Seed of His Word into every nook and corner in the community where we live. What a fertile spot every place presents! Sometimes we sow the seed in the jail and sometimes in the orphan's home. It may be in the home of a neighbor where we

## The Mission of the Church

(Continued from page 1)

that; and it is well. I thank God for the conference movement, but I cannot help seeing its dangers. And one of them is that people get into the habit of being fed, fed, fed all the time, and yet all the time crying out for food—spiritual food! Why, the prayers that we hear, the prayers that we all make indicate that: "O Lord, feed us today!" There is a craze today to be "fed"!

But there is something to be done before the sheep-feeding process begins—a very important thing to be done—and Jesus Christ has recognized that fact in establishing His church and providing for it. A sheep has got to be made before it can be fed; and there is but one thing in this world that God can make a sheep out of, and that is a goat. We are all goats to start with, and, alas! many of us are goats to end with!

### The Salvation of Sinners

Now, with all this said, seriously let us face the great question—the supreme mission of the Church; what is it? To get at the

shall show the flowers and fruits of God's grace, or it may be in the office and the shop. Everywhere the soil is ready, waiting for the seed. We are to be sowing early and late, permitting the Holy Spirit to blow our message into every heart where He would have it go.

The beautiful, golden yellow of the dandelion comes from the dark, damp soil. How can black dirt produce a beautiful blossom? Ah, that is one of God's mysteries. Only God can do it. Only God would do it. It is a miracle which we often see in nature and also in society. Out of the dark ground comes the white hyacinth, the yellow rose, the blue cornflower, the purple violet, the tinted lily, and the golden dandelion. Out of the foul and the filth of sin, God has brought many a man and many a woman who adorn His doctrines and who exemplify the glories of His great grace. Men who are a curse in the home have been changed into a benediction. Men whose mouths were foul and filthy with liquor, tobacco, and oaths have been made into vessels of glory whose mouths were filled with His praises. Men who were a curse to society have been transformed into the greatest of blessings. Yes, our God can bring beautiful things out of horrible things, if only we will trust our souls and our lives to Him.

Dandelions care for neither the smiles nor the frowns of men. Their business is to bloom and they do it. Their work is to seed the soil and they accomplish it remarkably well. Their business is to work early and late, and they never take a vacation. The Lord help us to be like the dandelion.

(The above is one of thirty-three chapters in the book, *STRANGE SHORT STORIES BY THE DOCTOR*, 123 pages, paper bound, which may be purchased for 75c from *Sword of the Lord Publishers*, Wheaton, Illinois.)

### HOUSE AT BARGAIN --- Castile, N. Y.

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supreme mission of the Church we must get back to Jesus Christ. Jesus said to His disciples, "As my Father hath sent me, even so send I you." These disciples represented His Church. The mission of Jesus was to be the mission of those disciples, and the mission of those disciples is to be the mission of the Church at large.

What was the mission of Jesus to this earth? Thank God, He tells us—"To seek and to save that which was lost." The true mission of every church, then, is the mission of salvation for lost souls—nothing else. Everything else must step aside for this one thing; and when anything gets in the way of the accomplishment of this, it must be put aside. *The one thing for which Jesus instituted the Church was the salvation of the lost.*

### II. How Is the Church to Become a Great Soul-Winning Institution, and So Fulfill Its Mission?

I am going to tell you three things that I regard as fundamental.

(1) In order that a church may become a soul-winning institution it must realize that there is something to save men from. We hear a great deal about the something to save men to: to a life of respectability, to home, to Heaven. We hear very little these days of the something to save men from.

A friend of mine tells this story: In Jersey City a family was at the breakfast-table one morning, when suddenly there was a cry of fire, and the whole family rushed out into the yard. When they were safe in the yard, the wife said: "Oh, there is that old sideboard. I don't mind losing the house and everything in it, but I do hate to lose that sideboard!"

"Well," said the husband, "I think we can get that out"; and he and the son went back into the dining-room. The husband got on

the front side of it and the son on the rear, and they pulled and pushed until, finally, they got it to the front door, and then they wedged it in the door so that no one could either get it out or in. The poor boy was blocked by it on the inside of the house, and there was no chance for him to escape. The father, realizing the sad situation, jumped off the front porch and ran around to the back of the house. As he came to the window, over which there were several bars of iron, he saw through it his boy standing there, and heard him screaming. Do you know what that father did? He seized those bars of iron, jerked them off, and reached in and got his boy, pulled him out of the window, and delivered him to his mother.

This friend of mine said he told a preacher that story, and this preacher one Sunday night concluded he would use it at the close of his sermon as an appeal to the unconverted. Thinking of the fitness of the illustration he forgot to tell one important thing about it. He described a family sitting at the breakfast table, when suddenly they all jumped up and ran out of the house, and

(Continued on page 8)

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## No Greater Sin

(Continued from page 1)

ing to waste." The owner of the great factory permitted him to do this. Soon the little shop, with this added power, became a great factory. Here you are like the little shop your power is small, but here is Jesus who has all power in Heaven and in earth. He says to you, "Link on to Me and use My power." So if you will cut loose from sin and surrender to Him, His power will be your power. You can rise to your highest possibilities. But if you reject Him and hold on to your sin and the world, you will be hindered from rising to your best.

### II. In Rejecting Christ, A Man Puts Himself in The Way of Others

Sometime ago I went out into

the yard on a moonlit night—I knew that soon there would be an eclipse of the moon as predicted by the astronomers. I looked up and saw the shadow of the sun moving across the moon. The shadow became larger and larger until the moon was entirely blotted out. Well, yonder is Christ the Light of the world. Someone is looking at you. If you are not a Christian, you become a shadow moving between them and Christ. They are cut off from His blessed light. No man goes to Heaven or Hell alone. You have an influence on someone; someone is following your example. Are you lifting them up or pulling them down?

It has been my great sorrow to know many parents who stand in the way of their children. Some

of these parents were not Christians at all. Some had formerly been active for Christ, but now were living backslidden lives. They had married, and children had come. They had stayed away from God's House, they had drifted into the world and now their lives were standing in the way of their children. When a baby is born, it ought to be a time for the parents to rededicate themselves anew to God. They should say, "Here is a new life for which I am responsible. I must live for God so that my influence will be a blessing to this child." If you are not a Christian, you stand in the way of others.

Dr. George W. Truett tells about a meeting he was holding in a certain place. Every night a fine sixteen-year-old boy was at the meeting and seemed to be deeply interested. The preacher said to him one night, "I notice that you have been interested in the services. Why don't you come to Christ?" The boy replied, "My father is a doctor; he never goes to church. He is not a Christian and he is the finest man I know. I am going to follow him. He says by his example that the Christian religion isn't worthwhile."

The next morning the preacher found his way to the doctor's office and said to him, "I want to talk to you about your boy. I have never known a finer boy, but I am worried about him. He has been to our meeting and is interested in the salvation of his soul, but now he has put the matter aside. I talked to him last night and he told me that you were his example—that he was going to follow in your footsteps, which would mean that he would not become a Christian. Doctor, you owe something to this boy. You have too much at stake to let this matter go by."

The doctor's face clouded and he said, "That is the heaviest blow I ever received. When will you have your next service?"

And the preacher replied, "We meet again tonight at eight o'clock."

"I will be there," said the doctor; "I know just what to do."

The doctor came that night. He listened to the sermon and when the invitation was given he walked down the aisle and made his surrender to Christ. As the preacher took his hand he said, "Doctor, look behind you!" As the doctor turned about, he saw his fine son coming down the aisle to make the same surrender. The boy threw his arms around the father's neck and said, "O daddy, I am so glad you came! I wanted to be a Christian and now you have made it so much easier for me."

Oh, if you are not living as you should for Christ, think of the others upon whom you cast a shadow. Are you standing in their way?

### III. In Rejecting Christ, A Man Puts Himself on the Devil's Side

If you reject Christ, you are taking the side of the Devil. There is no middle ground. You are either on Christ's side or Satan's side. If you reject Christ, you and your influence are on the side of the evil one.

There are millions of Christians in America. If they were on the right side in every moral question, we would not be harassed by the liquor traffic nor the other deadly things of our American life. We would not only vote the wrong things out; we would vote the right man in. Our laws would be enforced and we would live in a better land. There are enough Christians in this country to clean it up once and for all, if they took Christ's side on every moral issue. When these questions arise you ought to say, "If Jesus were here, what stand would He take?" Then get on the side that you know He would be on and stand, even though all the heavens fall. But if you reject Christ you are putting yourself on the wrong side—on the Devil's side.

### IV. In Rejecting Christ, a Man Insults God

God is a great Father. He loves every creature in the world. Yet He knows you are lost and bound for Hell. So in His great love He says, "I will save you . . . I will help you . . . even though it may

cost me my only begotten Son. I will give Him up freely for you." So He gives His Son to die upon the cross for you. If you turn your back upon Him, if you reject Him, you are saying, "Away with Him, away with God. I care nothing for Him or His Son." This is an insult to Almighty God. If you continue in this course, there is no hope for you.

You have heard of an atheist who flaunts himself in the face of God and says, "If there be a God, let Him strike me down." You shudder when you hear about this and you say that the man is insulting God. But wait a minute. Haven't you done something worse than this? You are an intelligent person; you hear the gospel; you know that there is a God and that He gave His Son to die for you. If you reject Him, your insult is worse than the blasphemy of the most blatant infidel.

### V. In Rejecting Christ, A Man Crucifies the Son of God Afresh

No man ever suffered as did Christ upon the cross. His was a threefold suffering—physical, mental and spiritual. Since He was taking upon Calvary the anguish of sinners, He surely must have suffered as much on the cross as a lost man would suffer in Hell. Now that suffering and that sacrifice were for every man. "He is the propitiation for our sins; and not for our's only, but also for the sins of the whole world" (1 John 2:2). His suffering therefore was for those who accept Him and in like manner for those who reject Him. When a man rejects Christ, he crucifies the Son of God afresh.

### VI. In Rejecting Christ, a Man Rejects the Testimony of The World's Greatest Men

John the Baptist said, "Behold the Lamb of God, that taketh away the sins of the world."

Paul said, "In him dwelleth all the fulness of the Godhead bodily."

Peter said, "Thou art the Christ, the Son of the living God."

Nicodemus said, "Master, I know thou art a teacher sent from God."

Polycarp said, "Eighty and six years have I served Him, and He has done me nothing but good."

Tolstoi said, "For thirty-five years of my life I was a man who believed in nothing. Five years ago my faith came to me. I believed in Jesus, and my whole life underwent a sudden transformation. Life and death ceased to be evil. Instead of despair, I tasted joy and happiness."

Gladstone said, "All that I think, all that I hope, all that I write, all that I live for, is based on the Divinity of Jesus Christ, the central joy of my poor, wayward life."

Shakespeare said, "I commend my soul into the hands of my Creator, hoping and assuredly believing through the merits of Jesus Christ my Saviour to be made partaker of Life everlasting."

J. P. Morgan said, "I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in His most precious blood, He will present it faultless before the throne of my heavenly Father."

Browning said, "If a man plucked even a rag from the body of Jesus and wore it in contempt, despite self, he would look greater and be better."

In my library I have a book with the title *Greatest Thoughts About Jesus Christ*. In this book thousands of men pay their tribute to the Saviour. I haven't time to give them to you, but all of them testify to the wonders that are in Christ Jesus. If you reject Christ, you are taking your stand against the greatest man who ever lived, for all of the truly great men have been real Christians.

### VII. In Rejecting Christ, a Man Seals His Doom in Hell Forever

John 3:36—"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Isaiah 14:9—"Hell from beneath is moved for thee to meet

## A Warning For Sinners From Death Row!

We have the following letter from the Texas State Penitentiary at Huntsville, Texas, dated August 15, 1951. Billy G. McCune writes as follows:

"Dear Dr. Rice:

"I have had the opportunity to come into possession of *THE SWORD OF THE LORD*. I have also read a few of your books. I am a young man 23 years of age. I have struggled through this world of sorrow and fell so deep into sin that at last I have awakened to find myself on the road to death. I have committed an evil crime, and have been sentenced to be electrocuted September 23, 1951. Have been under death sentence since March 3, 1950; have been on death row for over 2 weeks. Yes, I have awakened to realize the reward for serving Satan. For quite awhile now I have wondered how I might cry out to some other young lad to turn from wild times which lead to destruction. I found a piece in your paper of another fellow, at this time also on death row, who gave a testimony. I can but beg you to consider my testimony and if you feel it might help some other lad, I would like very much for you to use it in your paper, warning someone who might be travelling the road that I once thought was safe.

"In Jesus' name,"

(Signed) Billy G. McCune

Dear unsaved reader, be warned that sin never leads to happiness. It leads to ruin. And even if you are not in prison for your sins, you had better take heed to the warning and turn to Jesus Christ and be saved today. Sin never made anybody happy. Sin never did end right. The only way to peace and security and happiness is through Jesus Christ. Put your trust in Him today, give Him your heart, turn from your sins and be saved.

thee at thy coming."

Psalms 9:17—"The wicked shall be turned into hell, and all the nations that forget God."

John 3:18—"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Revelation 14:10—"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone. . . ."

Revelation 20:15—"And whosoever was not found written in the book of life was cast into the lake of fire."

Revelation 21:8—"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone."

Here is a man made in the image of God. He is a man with wonderful possibilities in his life. God recognizes these possibilities and gives him every possible opportunity to be saved. Through the church, through the Bible, through the Holy Spirit, through the gospel He calls him to eternal life. But that man feels sufficient unto himself. He goes his way rejecting Christ and leaving God out. He goes his way holding on to his sin. What does this man have waiting for him at the end of the way when Christ takes the upper hand? Answer—Nothing but Doom!

One day an out-door preacher preached a sermon on Hell. A heckler in his audience cried out, "Where is Hell?" And the preacher wisely answered back, "Hell is at the end of a Christ-less life." It is true that in rejecting Christ a man seals his doom in Hell forever.

In a small town in Texas a revival meeting was being held under a brush arbor. The crowds were coming and many souls were being saved. One of the

(Continued on page 10)

## Big Things Come . . .

in Small Packages

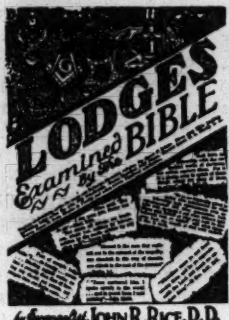
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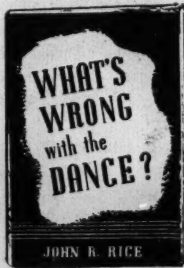
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## The Mission of the Church

(Continued from page 6)

all at once the wife said, "Oh, there is my sideboard." He told how the father and son went back to get it, and how they got that sideboard wedged tight in the door, blocking the boy on the inside. Then how the father ran around to the back of the house, jerked off the iron bars, rushed in, got his boy and pulled him out, and delivered him to his mother. When the preacher finished everyone was looking at everyone else; everybody was looking strange, and everybody felt strange, and he was greatly surprised. Returning home, he said to his wife: "Wife, why was it that that story of mine didn't hit? I never saw people act so strangely in my life under as good a story as that. Not one single solitary soul moved!" "Why," she said, "you told the story all right, only you forgot to say the house was on fire!"

You think that is a very ridiculous picture. Well, it is. Yet I want to tell you that just such things as this are occurring in a

large number of pulpits Sunday after Sunday. We talk to people about salvation, and never press upon them the great fact that there is something to save them from. Brethren, I believe that the preaching of the future is to be a preaching of law as well as of love. I believe that it is necessary to make men feel the awfulness of sin before you can ever make them feel the need of the love and salvation of Christ.

I know this is not popular. Some time ago I was holding a series of meetings in a certain State out west, and one night there came into the service a committee from a very distinguished church of our denomination. I did not know they were in the church until after they had gone. That night I preached on the Judgment. They came back the next night to sample me. Oh, this sampling business! I did not know they were there that night either, and I preached on Hell. The next night they came again, unknown to me,

and I preached on the Blood. Shortly afterwards this committee had a meeting. There were twenty-seven on the committee, and I got two votes; somebody else got twenty-five; and when they wrote me about it, here is what they said: "We enjoyed you, glad to have had you here in our midst, but your theology had too much blood in it, and your sermon too much law. We are living today under love and not law." I began to make some investigations about that church, and I found that they had not received a soul on confession of faith in over three years, and I was not surprised. Men must be made to feel that there is something the matter before they can be brought to see the necessity of a Saviour.

(2) We must realize the fact that we have got something to save men with. Thank God for the remedy! Not only to save men with, but something that does not need any human addition; something that will just work itself, if you will give it half a chance, and that is salvation by the blood of Jesus. Oh, I am so glad of my confidence in this salvation! When I am brought to stand side by side with a poor sinner, when I see the tears running down his cheeks and hear him begging for salvation, I am so glad that I can just stand there and know—not believe, but know—that I have got a remedy that will save him on the spot. There is a good deal of ethical preaching nowadays in our country. We have a preacher in our own city now drawing large crowds who does not hesitate to say that salvation is a process, that the idea of a sinner coming into a meeting and going out a saint is ridiculous. Thank God, I

know better than that! I know it because I have felt it. I know it because I have seen it.

I remember well a man we once had in our city. I think he was the worst man I ever saw in my life. He was known as the worst gambler in town, an outlaw, a rumseller, and everything else you can say about a man that is bad. One day I heard he had gone before the city council for a license to sell rum near our church, and I hurried down to the city council and asked the mayor if I might speak to that body.

He said; "Yes; you may speak, but I do not think you will have any influence on that subject. I think they have about made up their minds what they are going to do."

"All right," I said; "I will throw some light on it at least." And I proceeded to throw some light, and it was a very good searchlight, to I said: "Gentlemen of the council, this man who sits here is the worst man I ever saw; he is the worst man in this town. It won't do to trust him with a license to sell rum. He is damning more men than any institution in this city."

As I proceeded, the man got mad. Of course, it was not very pleasant for a man to hear such things about himself. When I finished and started for home a deacon of my church came to me and said: "You had better go down another street. I just heard that man say he was going to deal with you, if he came up with you."

I said, "Tell me, deacon, did they give him his license?"

"No, they refused; refused unanimously, and that is the thing he is so mad about."

Two or three days after that I got a message from the man that he was going to whip me if he caught me on his street. Well, most assuredly, I never went on that street for six weeks. Finally, I went into my study one day. It was a very cold day. As I opened the door I saw this man seated by the fire. He looked up at me, and I looked down at him. I said, "Good morning."

"Good morning," he replied. "It is a very cold day," I said.

"Yes, it is a very cold day."

Then I sat down. I did not know what else to do.

He said, "Dr. Broughton, I suppose I might as well get down to business."

"Yes."

"You remember that day when you made your speech in the city council," he asked.

"Yes." And I felt it would not be long before I had to bear the fruit of it.

"Well," he continued, "I have been thinking about that a good deal. You know I said I was going to whip you the first time I caught you?"

"Yes, but you didn't mean it, did you?"

"Well, that is what I came here to talk to you about."

"All right, let us talk about it." I never was so anxious to talk in my life as I was that day!

"Well," he said, "I will tell you. I went home that night, and I was so mad that I started for your house two or three times. I thought I never could go through another night without giving you a whipping—a man that would stand up there and talk about me as you did, and defeat me in the one thing that I thought I had a right to have. But the more I thought about it, the more I felt that I deserved it."

"Last night one of my little children got down at the bedside and began to say his prayers. When I heard him pray, 'O Lord, bless Papa,' I got to thinking about my mother's prayers for me away back yonder in Virginia. Dr. Broughton, I had the best mother in the world; and to think that her boy, the baby boy she used to pray for, has gotten so low down that he can't get a whisky license in Atlanta! I have come here to ask you if you won't kneel and pray with me, and if possible don't leave me until I am saved."

Down we got and began to pray. I prayed; then he prayed. All at once he clapped his hands together. The remedy had worked—it did not take long—and he was saved. Then he said: "I have got three friends that have been with me in

gambling schemes. I want them saved." In less than three weeks all four of those gamblers were saved, saved with the remedy that did not need any human help. Oh, I rejoice that we have a Saviour and a salvation like that! And since we have got a remedy like this, why, in the name of Jesus, do we not use it?

(3) We must realize the importance of the individual in this matter of soul winning. A friend of mine in New York, who is pastor of a large Presbyterian church, told me this experience. He became very much exercised on the subject of the salvation of his people. He had gone on for a year and more, and had seen practically nobody saved. One night he called his elders to meet him in the church, and they prayed together. Finally he said: "Brethren, I have a proposition to make to you. I wish to resign the pastorate of this church, because I do not believe God wants me to stay here. I am not having any souls saved."

"Oh," said one of the deacons, "we are greatly edified."

"Edified for what?" he asked. "You have been coming to me with such soothing compliments as that, and yet I don't see for what you have been edified. Now brethren, unless God gives us some souls here very soon, I am going to resign the pastorate of this church. And I want to say something to you also. You are elders of this church, and I am going to start with you. Brother," turning to one, "do you believe that through you a soul was ever saved?"

And the elder replied, "No, pastor."

"Do you?" to another.

"No, pastor."

"Do you?"

"No, pastor"; and so all along the line.

"Now, brethren," he said, "I want to make this proposition to you: that unless God gives this church souls in the near future, you will resign also as the elders of it."

"We are getting along very well," they said.

"No, we are not getting along at all!"

Finally they all knelt down and prayed together, and in that prayer a covenant was made that they would resign if the Lord did not give souls in the near future. They went to their homes; it was Saturday night.

Monday morning the elder first questioned by the pastor as to having been instrumental in soul-saving went into his store. The first man he met was his confidential clerk. He took him into his office, shut the door behind him, and said: "Bob, I have been a good master to you, haven't I?"

"Yes, sir, you have."

"Well, Bob, you have been with me for fifteen years. I am an elder in the church that you attend when you go anywhere. But you are not a Christian, and I know it, and have known it all the while, and yet I have never spoken a word to you about salvation personally. But, Bob, my soul is on fire now, and I want us to get down here in this room and give ourselves, both of us, to Christ. I will give myself to Him for greater consecration; you give yourself to Him for salvation."

"Yes, sir; I will be only too glad to do it," and down they knelt. That man was saved. The elder called in another, and another, and that one day he led eleven men to Christ. The next Sunday over thirty men were received into that church upon profession of faith; every one of them led to Jesus Christ by an official in the church who had up to that time never saved a soul.

Now, may God put it upon our hearts to start the work of soul winning. Do not wait for somebody else to start it; do not wait for the great revival. I am sick and tired of hearing men pray for the coming of the great revival that ought to be here now. It is here now; all we have got to do is to get at it.

Will you pardon me for just this bit of personal testimony? I offer it to the glory of God, and to help someone that has not had much experience.

We rarely ever go up from our church in Atlanta to our denomina-

(Continued on page 12)

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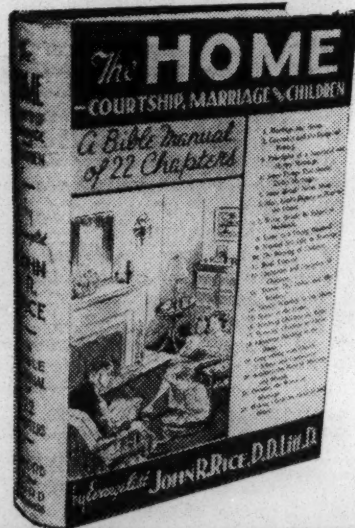
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## Bible Questions

(Continued from page 2)

accused him wrongfully. If you know of a single authentic historical account of a single one of the apostles who was killed for disobedience to the government, I wish you would tell me where I can find it. I know of no such case and I do not believe you know of any such case. To make a false issue here is not good argument and does not help your case.

2. Again you say, "Now Moyer says that we are to obey our rulers whether they are good or evil for they are ordained of God and prescribes the point especially in reference to going to war. Let us assume Moyer is right."

ANSWER: No, let us not assume that Moyer is right; LET US ASSUME THAT THE BIBLE IS RIGHT! In my judgment this is your most serious trouble; you do not take at face value the plain statement of the Scripture as given in Romans 13:1-6 and elsewhere. It is God in the Bible who says that we should obey our rulers; that "the powers that be are ordained of God" (Rom. 13:1); that the ruler "is the minister of God to thee for good. But if thou do that which is evil, be afraid; for

he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4), and that Christians must needs be subject "for conscience sake" to rulers "for they are God's ministers, attending continually upon this very thing." The question is not Dr. Moyer, but God. Dr. Moyer and I and all of us, I trust, agree that a Christian is to be subject to God first and that no one should go against the direct and clear command of God to please the government or to please parents or husbands or teachers or policemen or anybody else in authority. Still it is the clear teaching of the Bible that God has given His authority over citizens to rulers, His authority over wives is given to husbands, His authority over children is given to parents, His authority over servants is given to masters. Disobedience, rebellion against authority is the fundamental of all sin. You can make up plenty of artificial cases where there would be problems about a child obeying his parent but still children ought to obey their parents. You

can give plenty of cases where it might be embarrassing for a wife to obey her husband, still we have the clear teaching of the Scripture that in general wives should be subject to husbands "in everything" (Eph. 5:22-24). So in government the powers that be are ordained of God and "whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" (Rom. 13:2). Why should one argue against the plain statement of the Bible? 3. You say, "Let us suppose that you, out of orders from the USA government are sent to the front lines. But in some way or other you have the opportunity of leading an enemy to Christ as I know you would try to do. Would you then kill him if your superiors told you to? . . . turn right around and shoot him on the spot?"

ANSWER: Your supposition does not correspond at all with the facts. American Army officers never order soldiers to turn and shoot surrendered enemy soldiers. The articles of war recognized by all civilized nations forbid any such thing. Unarmed or unresisting or surrendered enemy soldiers are cared for, fed and clothed. If an enemy soldier is trying to shoot me, I am sure he would not be sur-

prised about my Christianity if I should refuse to be shot or if I should resist him!

4. You say, "I know from my own conscientious-objector friends who are now doing work among the Germans how much more effective their testimony is because they had no part in the wicked killing of World War II."

ANSWER: In my humble opinion there is no weight to this argument in theory and none in actual practice. Germans know that they aggressively and wickedly set out to conquer the world by the slaughter of millions. Germans who do not themselves believe in conscientious objectors would not listen to the gospel from them any better than from an honest man who tried to defend his home and his country against their onslaught. You think that a policeman who arrested a thief he caught stealing would have no influence with the thief unless he turned him loose! In my judgment that is foolish. A thief would listen to the policeman better if the policeman did his duty. You think that a pupil who is kept in after school would not listen to the teacher who wanted to talk to him about his soul. You think that the boy whose father whipped him for disobedience would then not re-

spect his father and listen to him about salvation. I know from abundant experience that the opposite is true. In all these matters, human argument, going against the plain Word of God, is, I think, illogical and useless.

5. You remind me that in the New Testament we are told, "He that hateth his brother is a murderer" (I John 3:15), that the Christian is to "love thy neighbor as thyself" and to love his enemies. But your supposition, that this is a teaching of the New Testament and contrary to the teaching of the Old Testament is wrong. "Thou shalt love thy neighbor as thyself" was first given in Leviticus 19:18. The preceding verse there says, "Thou shalt not hate thy brother in thine heart." And those Scriptures are compatible with all the rest of the Old Testament as well as the New Testament. To array one Scripture against another Scripture, and try to make God denounce in one part what He commanded in another part is dangerous and wrong and is untrue to the real meaning of the Scriptures.

Can't a father whip his child without hating him? Can't a policeman arrest a thief or put a drunkard in jail, or shoot in a gun battle with gangsters without hating the evildoer? It is begging the question and making a false issue to insist that war is a matter of hatred. No Christian should want war. War is a terrible matter. Neither do we want gangsters, nor lawbreakers of any kind. And we do not want our children to do wrong. Still the government must put down pillage and murder and sometimes must go to war to defend its people. That is right, according to the clear teachings of the Word of God. And one who obeys the government in trying to defend his country does it as a matter of principle and right and not as a matter of hatred.

6. You say, "In summary. If it is against the tenor of Scripture we must object. We must object because of conscience. Is there not a great conflict between the sword and the cross?"

ANSWER: You speak as if the tenor of Scripture goes one way and the clear statements of Scripture go another way! You have wholly misunderstood the tenor of Scripture if you think it generally contradicts the clear statements like those in Romans 13:1-6, in I Peter 2:13-15, like that in II Samuel 5:18 and 19 which says, "The Philistines also came and spread themselves in the valley of Rephaim. And David enquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the Lord said unto David, Go up: for I will doubtless deliver the Philistines into thine hand." If your doctrine cannot be proven by definite statements of Scripture, then it cannot be proven by any general tenor of the Scriptures.

You say, "We must object because of conscience." You say you must be a conscientious objector because of conscience, but the Bible says that you must be subject to rulers in these matters for conscience sake! "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake" (Rom. 13:5). And the preceding verse tells how the ruler "beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" and for conscience sake you must be subject to such a ruler, the Bible says. What is wrong with your conscience that it does not go by the Bible?

Now, my brother, though we differ on this matter we be brethren. We love the same Lord. We want to see souls saved. I should like to see you wholly submit to the Word of God on every question, but I thank God that you love the Lord and seek to win souls and I pray that God may richly bless you with soul-winning power and results. In the dear Saviour's name, yours, John R. Rice

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## No Greater Sin

(Continued from page 7)

deacons of the church had a son who was deaf and dumb. Someone came to the singer and said to him, "Dummy Walker wants to come down the aisle and give his heart to Christ."

"How do you know?" said the singer, "He cannot talk."

The man replied, "Today when no one else was here, he came in to the meeting place, put his hand on his heart, pointed to the setting sun and then walked down the aisle. He sat down on the mourner's bench and then walked over to the pulpit and patted the Bible. He then shook hands with himself and pointed again to the sun as if he were saying that when the sun went down he would come down the aisle and give his heart to Christ."

The preacher and the singer went out to Dummy's home immediately. They found him and said to him, "Dummy, do you want to be saved? Do you want to be a Christian?"

He opened his mouth and gave out an awful sound, but they could not understand what he meant.

They took him to his father and the preacher said, "Deacon, can you tell Dummy about accepting Christ?"

The deacon replied, "Preacher, I am fifty-three years of age. I have been a Christian since I was eleven, and a deacon since I was thirty. I can tell Dummy anything about the farm and he will understand, but I cannot tell him about Christ. Maybe his mother can help."

The trio then went into the

kitchen and the preacher said to the mother, "Dummy wants to give his heart to Christ. Can you tell him about the Saviour?"

The tears came into her eyes, and she said, "I am forty-eight years of age. I have been a Christian since I was nine. I can tell Dummy to bring in the wood, and he understands it. I can tell him to call his father, and he understands. I have tried to make him understand about Christ, but I have failed. Maybe his sister can help him. She is out in the garden."

They went out into the garden and found the sister. The preacher said, "Dummy wants to give his heart to Christ. Can you tell him about the Saviour?"

The sister walked over and put her arm around Dummy and said, "Preacher, I am twenty-seven years of age. My husband and I are both Christians. Since I was a child I have brought the Sunday School cards home to Dummy. I have tried to make him understand about Christ, but I cannot do it."

The preacher said, "There is only one thing for us to do—let us pray." They dropped upon their knees there in the garden and all of them prayed except Dummy.

That night the brush arbor was packed with people. The sermon was preached and the invitation was given. The first one to come down the aisle was Dummy. He knelt on the ground in front of the pulpit while the preacher bowed his head and wept. In a moment the preacher felt a tug at his coat. He looked up and Dummy was standing there with his face beaming. The poor boy raised his hands toward the skies as if to embrace the heavens, then brought his hands down to his heart. He did this again—pointing to the Bible and then to his heart. Then he reached out his hand to the preacher. A great smile wreathed his face and the people voted to give him the hand of Christian fellowship. The saints of God began to shout, for again Jesus had wrought a miracle.

During the remaining days of the revival, Dummy won more people to Christ than any of the others. He could not talk, but he would put his arms around a lost man, hug him to his heart and smile. Then he would point to the sky, then to the man's heart. Then he would give him a little shove down the aisle. One by one he led a score of souls to know Jesus Christ.

Oh, my friend, if a poor deaf and dumb boy needed Christ and wanted a Saviour, you need Him, too! Don't you want Him today? Don't go on rejecting Him. It will be tragic if you take this course. Accept Him as your Saviour, live

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## Greatest Man Alive

(Continued from page 3)

Jew unless he was thoroughly convinced the man he addresses is God.

And third, since He is alive, then, sinner, you must deal with Him as a person. You are not asked to surrender to the ideals of some one like Lincoln, who died years ago. You are not asked by the Holy Spirit to back a proposition. We are not serving an organization or a movement. The Word of God tells us that the Lord Jesus became a man and that at Calvary He took your sins in His own body. In Isaiah 53:6 we read, "The Lord hath laid on him the iniquity of us all." He paid the entire price of your redemption and died, but on the third day He arose. That is God's sign, seal, and signet. That is God's eternal Hallelujah and Amen. The price is paid and Jesus is alive right here before you, ready to save you now.

Years ago there lived in this country a rich plantation owner, a widow in her late eighties. She grew tired, and sick, and weak, the results of old age. The family physician did everything he could. One day in the presence of her son, who was living with her and managing her affairs, the doctor told her she couldn't live very long. He told her to prepare for death, for it wasn't far away. When the doctor left, she called her son and asked for all the children and grandchildren to be gathered home. The son wired, called, and visited. Finally after three or four days they were all there. After praying with them, she kissed them all. She said good-by and asked all but her nine children to leave the room. Then she asked her children to form a line against the wall before the bed, and she said, "Now I want you to come one by one to the bedside. I want to give all of you your last good-by."

The old mother was crying, the children were crying. The moments passed as the first son walked to the bed and dropped to his knees. Putting her hands on his bowed head, she kissed him and said, "Good night, Sonny; I'll see you in the morning."

The second child came and the third, even up to the eighth, and she said the same to them all. Then the last came, a man in his forties, a nice fellow but not a Christian. He wasn't wicked in the sense of being drunk or immoral, but he had never accepted Jesus as his Saviour. His mother knew this and the rest of the family knew it. Without looking her in the face, he dropped beside the bed. She tried to raise to a sitting position. She put her hands under his chin and tried to make him look in her eyes, but still he wouldn't look. He put his head down in the covers. She stroked his hair and said, "Good-by, Sonny. Good-by!" Standing to his feet, he started back to the others, then suddenly stopped and thought of what she had said. "Mamma," he said, "You didn't say it right. You didn't say it right to me."

She said, "Son, what didn't I say right?"

"Mother, you said good night to all the rest of them but you said good-by to me."

Rising to a sitting position, with all the strength she had in her poor weak body and extending her hands to him she said, "Son, you're not a Christian. It's good night to your brothers and sis-

ters; I'll see them in the morning because they are saved. I'll see them again on the Resurrection Day. You're not a Christian. You've never taken Jesus. Oh, unless you change, it's good-by forever."

Red with rage, he clenched his fists and started to say something, but went to the door. When he put his hand on the knob, then the Holy Spirit touched him and broke his heart. With a great cry, he released the door knob and fell across the bed. "Mamma, I don't want it to be good-by. I want to see you in the morning, too. What must I do to be saved?"

Putting her hands under his chin, she raised him up until their tear-filled eyes met. Then she said, "Sonny, believe on the Lord Jesus Christ and thou shalt be saved."

"Mamma, I do believe Him now; with all my heart I believe."

"Sonny, will you confess Him and own Him here before your brothers and sisters?"

"Yes, Mamma, I will. I accept Him. I am sorry I didn't do it before."

She put her hand on his head and caressing him, she said, "Good night, Sonny; I'll see you in the morning."

Friend, will you accept Him now? He's alive. He is right there by your side begging you to come.

## Hospitality Rewarded!

A Christian housewife, noticing one day the young couple moving in next door determined that as soon as they were somewhat settled, she would visit them to see if there might be some way in which she could help them. For a day or two she put it off, feeling that the young couple would regard her offers to help as something of an intrusion. A few days later, however, finally summoning her courage, she knocked on the front door and silently prayed that the Lord would give her special strength and wisdom in talking to the neighbors.

To her great surprise, she found the young woman in tears—overwhelmed with work and desperately lonely. The Christian lady spent the entire afternoon in the home of the new neighbor washing walls, scrubbing floors, and most of all just "being friendly." That evening she brought over the book, "And God Remembered..." and suggested that perhaps the young wife and her husband would enjoy reading it during the evening. Because the Christian neighbor had been so kind to her during the afternoon and because the book looked attractive, the couple read the book as she had suggested and in less than two weeks both of them had trusted Christ as Saviour.

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15. Place of Prayer in Revivals
16. How and Why God Tests Our Faith and What to Do About It
17. How Jesus, Our Pattern, Was Filled with the Holy Spirit
18. "Be Filled With the Spirit"
19. The Results of Being Filled With the Spirit
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By John R. Rice

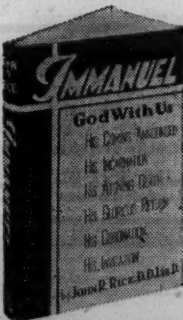
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by Evangelist John Linton

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I am eager for you to read these sermons. Among the most enthusiastic comments we have received from readers of THE SWORD OF THE LORD have been those from readers blessed by the sermons of our Brother Linton, published in that revival weekly. These sermons are solid, meaty, pertinent, scriptural, helpful.

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### CHAPTER TITLES

1. Household Salvation
2. God's Two Witnesses
3. Three Specimens of God's Handwriting
4. Buying a Field
5. A Memorable Preaching Service
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"Dear Dr. Rice:

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"Someone sent me a gift subscription while I was pastor of a small Alliance Tabernacle (Christian and Missionary Alliance) in Talladega, Alabama, and it brought a wealth of blessing and help to me in my ministry there.

"For several months past I studied, with my wife, in Bruxelles, Belgium, in preparation for going to the Belgian Congo under the C. & M. A.

"During part of this time I have had the privilege of reading the issue of your paper sent to a fellow missionary. Again the Lord has wonderfully blessed my soul as I have feasted on the great messages which appear in each issue and I have received a fresh challenge, enlarging my vision and zeal, as I go as a missionary to the Congo.

"This is our last night on the 'Albertville' which is taking us to the Congo. Tomorrow we dock at Matadi. Before me, as I write, is the July 13th issue of THE SWORD OF THE LORD. I have received such a great blessing from reading it that I felt I just must write and tell you how wonderfully the Lord has blessed my soul from the reading of this issue and all the others. Your message, 'Outside the Gate With Jesus,' spoke very deeply to my heart. The message by Rev. Torrey Johnson was especially good. The news of the great revival in Moncton, N. B., Canada, thrilled my soul as did the other mention of times of mighty revival in other places. I enjoy very much reading the reports of Evangelist Clifton Brannon's meetings for they bring to my mind memories of the great times of spiritual blessing I enjoyed while playing the piano for Brother Brannon in many services in Georgia and South Carolina back when I was a student at Toccoa Falls Bible College.

"I could go on indefinitely mentioning the different writers, articles, etc. which have brought

great blessing to my heart but I am not prepared quite to do that tonight. I might mention that Dr. Lee Roberson's writings are always read eagerly. He brought one of the most impressive missionary messages I have ever heard at the Gospel Tabernacle in Birmingham, just before we left for Europe.

"God bless you mightily, Brother Rice, in the great work you are doing. We covet your prayers as we begin our ministry for Christ in the Congo.

"Gratefully yours in His service,"

(Signed) Donald Gathany

Here is the editor's answer to our brother:

"Dear Brother Gathany:

"Thank you for the kindly letter of August 21. I am so glad you have been blessed by THE SWORD OF THE LORD.

"I am sending a gift subscription to THE SWORD from our Ministers and Missionaries Subscription Fund. If you are blessed by it I shall be deeply grateful.

"Let us hear from you at any time and be sure to pray for us here as we keep the home fires burning and hold the ropes while you dear missionaries go down into the dark well of heathenism to take the gospel to the foreign field. And we will pray for you.

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Write to The Sword of the Lord, Wheaton, Illinois. And God bless you.

## The Mission of the Church

(Continued from page 8)

tional association in the autumn without being able to report from one hundred and fifty to three hundred having been baptized during the past year into the church, besides the converts who go to other churches throughout the country. Now, how are those people saved? To start with, they are saved in the Sunday School. Every Sunday School teacher in that church realizes that she or he is an evangelist; that the first thing to do is to save the unsaved in the class; and there is rarely a Sunday that souls are not saved in our Sunday School. We will not have a teacher in the school who does not realize that to be the first business; never to be satisfied—I do not care how large the class is—until scholars are saved.

Then at eleven o'clock on Sunday morning we expect conversions. Now, you know that is a very unusual thing. If you want to see a sensation created in New York, or Boston, or Philadelphia, or any other large city that I know anything about, you step down out of the pulpit after the Sunday morning service and invite sinners to come to Christ; and if anybody should accept the invitation, that would add to the sensation. Is it not so? We have an idea that it is not the thing for sinners to get religion in the morning. If they will come out at night, like Nicodemus, in the dark, it is all right; but the idea of breaking up the dignity and formality of an eleven o'clock service with salvation is out of the question! Now, with us, we wind up the morning service with an appeal for salvation.

Then in the afternoon we have from five to ten mission stations, where children and grown people

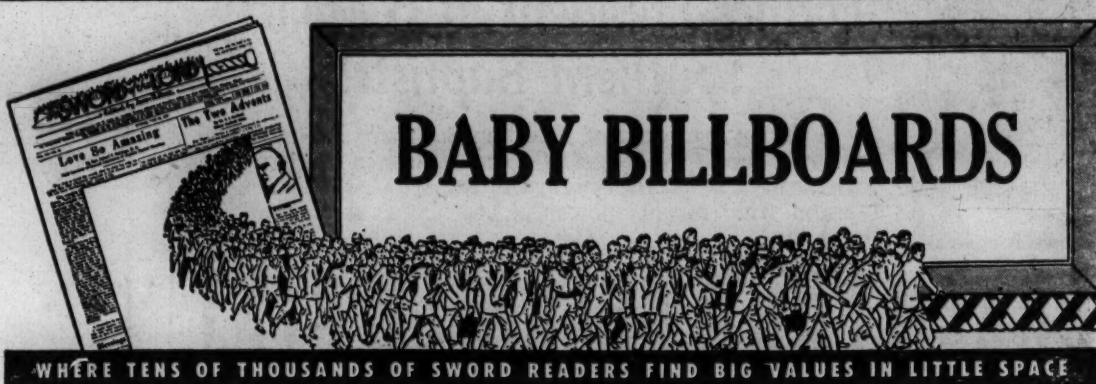
are gathered together, divided into classes; workers are sent out from the Tabernacle, just ordinary workers,—people who have no special training,—but whose souls are on fire for salvation; they go out and teach those classes, and there is one thing they talk about, and only one, and that is salvation. It does not make any difference what the lesson is on. If it was on the leaves that grow on the trees on the banks of the Jordan, they would talk salvation. It does not make any difference about sticking to the text; they stick to the crowd; the need of the crowd in those missions is salvation, always.

On Sunday night again it is salvation. And during the week we have a tent in operation. This tent we move from place to place in the city.

Now it seems to me, if we can do that, you can do it. It is not that my field is any more peculiar than yours. It is just the same kind of field, and has the same kind of folks.

I believe that the one thing we need today is to arise in the strength of the Lord God Almighty and go out to find the lost and bring them to Christ. If we realize what a lost world meant, we could enter somewhat into sympathy with Jesus Christ. Ask God to give you a vision of a lost soul. If you once had that, you would arise and go forth to win men and women and children to the Saviour. Oh, mother, father, pastor, friend—if you want to be transformed, made an evangelist, get on your knees and stay there until God gives you a vision of lost men.

(From the book, THE SOUL-WINNING CHURCH, published by Fleming H. Revell Co. Used by permission of the publishers.)



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